सिंघी जैन ग्रन्थमाला

[ग्रन्थाङ्क २१]

दुर्गदेवाचार्यरचित

रिष्टसमुच्चय

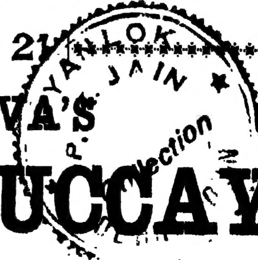


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कलकत्तानिवासी

साधुचरित-श्रेष्ठिवर्य **श्रीमद् डालचन्दजी सिंघी** पुण्यस्मृतिनिमित्त

प्रतिष्ठापित एवं प्रकाशित

सिंघी जैन ग्रन्थमाला

[जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक – इत्यादि विविधविषयगुम्फित; प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर-राजस्थानी आदि नानाभाषानिबद्ध; सार्वजनीन पुरातन वाङ्मय तथा नूतन संशोधनात्मक साहित्य प्रकाशिनी सर्वश्रेष्ठ जैन ग्रन्थावलि.]

प्रतिष्ठाता

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तथा

श्री नरेन्द्र सिंहजी सिंघी

*

व्यवस्थापक तथा प्रकाशक

भारतीय विद्या भवन

卐 बम्बई 卐

दुर्गदेवाचार्यरचित

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[प्राकृतमूल-संस्कृतच्छाया-आंग्लभाषानुवाद-विस्तृत प्रस्तावना-टिप्पणी-शब्दकोषादि समन्वित]

*

संपादक

डॉ. अमृतलाल सवचन्द गोपाणी, एम्. ए., पीएच्. डी.

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लिखित प्रस्तावनालंकृत



प्रकाशक

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ऑनररि रजिष्ट्रार

भारतीय विद्या भवन

बंबई

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विक्रमाब्द २००१] * प्रथमावृत्तिः पंचशत प्रति * [१९४५ खिस्ताब्द

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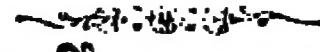
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॥ सिंघीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥



अस्ति बङ्गाभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥ १
बहवो निवसन्त्यत्र जैना ऊकेशवंशजाः । धनाढ्या नृपसम्मान्या धर्मकर्मपरायणाः ॥ २
श्रीडालचन्द इत्यासीत् तेष्वेको बहुभाग्यवान् । साधुवत् सच्चरित्रो यः सिंघीकुलप्रभाकरः ॥ ३
बाल्य एवागतो यश्च कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां कृतधर्मार्थनिश्चयः ॥ ४
कुशाग्रीयस्वबुद्ध्यैव सद्वृत्त्या च सुनिष्ठया । उपार्ज्य विपुलां लक्ष्मीं कोट्यधिपोऽजनिष्ट सः ॥ ५
तस्य मन्नुकुमारीति सन्नारीकुलमण्डना । अभूत् पतिव्रता पत्नी शीलसौभाग्यभूषणा ॥ ६
श्रीबहादुरसिंहाख्यो गुणवाँस्तनयस्तयोः । अभवत् सुकृती दानी धर्मप्रियश्च धीनिधिः ॥ ७
प्राप्ता पुण्यवता तेन पत्नी तिलकसुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥ ८
श्रीमान् राजेन्द्रसिंहोऽस्य ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यदक्षत्वात् पितुर्दक्षिणबाहुवत् ॥ ९
नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सूनुर्वीरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥ १०
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मार्गानुगामिनः ॥ ११
अन्येऽपि बहवस्तस्याभवन् स्वस्रादिबान्धवाः । धनैर्जनैः समृद्धः सन् स राजेव व्यराजत ॥ १२

अन्यच्च—

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां खलु ॥ १३
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देश-कालस्थितिज्ञोऽसौ विद्या-विज्ञानपूजकः । इतिहासादि-साहित्य-संस्कृति-सत्कलाप्रियः ॥ १६
समुन्नत्यै समाजस्य धर्मस्योत्कर्षहेतवे । प्रचाराय च शिक्षाया दत्तं तेन धनं घनम् ॥ १७
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एवं धनेन देहेन ज्ञानेन शुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्माणि सदाशयः ॥ १९
अथान्यदा प्रसङ्गेन स्वपितुः स्मृतिहेतवे । कर्तुं किञ्चिद् विशिष्टं स कार्यं मनस्यचिन्तयत् ॥ २०
पूज्यः पिता सदैवासीत् सम्यग्-ज्ञानरुचिः स्वयम् । तस्मात् तज्ज्ञानवृद्ध्यर्थं यतनीयं मयाऽप्यरम् ॥ २१
विचार्यैवं स्वयं चित्ते पुनः प्राप्य सुसम्मतिम् । श्रद्धास्पदस्वमित्राणां विदुषां चापि तादृशाम् ॥ २२
जैनज्ञानप्रसारार्थं स्थाने शा न्ति नि के त ने । सिंघीपदाङ्कितं जै न ज्ञा न पी ठ मतीष्ठिपत् ॥ २३
श्रीजिनविजयः प्राज्ञो मुनिनाम्ना च विश्रुतः । स्वीकर्तुं प्रार्थितस्तेन तस्याधिष्ठायकं पदम् ॥ २४
तस्य सौजन्य-सौहार्द-स्थैर्यौदार्यादिसद्गुणैः । वशीभूय मुदा येन स्वीकृतं तत्पदं वरम् ॥ २५
कवीन्द्रेण रवीन्द्रेण स्वीयपावनपाणिना । रस-नागाङ्क-चन्द्राब्दे तत्प्रतिष्ठा व्यधीयत ॥ २६
प्रारब्धं मुनिना चापि कार्यं तदुपयोगिकम् । पाठनं ज्ञानलिप्सूनां तथैव ग्रन्थगुम्फनम् ॥ २७
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे चैषा प्रारब्धा ग्रन्थमालिका ॥ २८
उदारचेतसा तेन धर्मशीलेन दानिना । व्ययितं पुष्कलं द्रव्यं तत्तत्कार्यसुसिद्धये ॥ २९
छात्राणां वृत्तिदानेन नैकेषां विदुषां तथा । ज्ञानाभ्यासाय निष्कामसाहाय्यं स प्रदत्तवान् ॥ ३०
जलवातादिकानां तु प्रातिकूल्यादसौ मुनिः । कार्यं त्रिवार्षिकं तत्र समाप्यान्यत्र चास्थितः ॥ ३१
तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहः प्रदर्शितः ॥ ३२
नन्द-निध्यङ्क-चन्द्राब्दे जाता पुनः सुयोजना । ग्रन्थावल्याः स्थिरत्वाय विस्तराय च नूतना ॥ ३३
ततः सुहृत्परामर्शात् सिंघीवंशनभस्वता । भा वि द्या भ व ना येयं ग्रन्थमाला समर्पिता ॥ ३४
आसीत्तस्य मनोवाञ्छाऽपूर्वा ग्रन्थप्रकाशने । तदर्थं व्ययितं तेन लक्षावधि हि रूप्यकम् ॥ ३५
दुर्विलासाद् विधेर्हन्त ! दौर्भाग्याच्चात्मबन्धूनाम् । स्वल्पेनैवाथ कालेन स्वर्गं स सुकृती ययौ ॥ ३६
इन्दु-ख-शून्य-नेत्राब्दे मासे आषाढसञ्ज्ञके । कलिकाताख्यपुर्यां स प्राप्तवान् परमां गतिम् ॥ ३७
पितृभक्तैश्च तत्पुत्रैः प्रेयसे पितुरात्मनः । तथैव प्रपितुः स्मृत्यै प्रकाश्यतेऽधुना पुनः ॥ ३८
इयं ग्रन्थावलिः श्रेष्ठा प्रेष्ठा प्रज्ञावतां प्रथा । भूयाद् भूत्यै सतां सिंघीकुलकीर्तिप्रकाशिका ॥ ३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके श्रीसिंघी ग्रन्थपद्धतिः ॥ ४०

॥ सिंघीजैनग्रन्थमालासंपादकप्रशस्तिः ॥



स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुतः। रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥ १
सदाचार-विचाराभ्यां प्राचीननृपतेः समः। श्रीमच्चतुरसिंहोऽत्र राठोडान्वयभूमिपः ॥ २
तत्र श्रीवृद्धिसिंहोऽभूद् राजपुत्रः प्रसिद्धिभाक्। क्षात्रधर्मधनो यश्च परमारकुलाग्रणीः ॥ ३
मुञ्ज-भोजमुखा भूपा जाता यस्मिन् महाकुले। किं वर्ण्यते कुलीनत्वं तत्कुलजानजन्मनः ॥ ४
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता। चातुर्य-रूप-लावण्य-सुवाक्सौजन्यभूषिता ॥ ५
क्षत्रियाणीप्रभापूर्णां शौर्योद्दीप्तमुखाकृतिम्। यां दृष्ट्वैव जनो मेने राजन्यकुलजा ह्यसौ ॥ ६
पुत्रः किसनसिंहाख्यो जातस्तयोरतिप्रियः। रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥ ७
श्रीदेवीहंसनामाऽत्र राजपूज्यो यतीश्वरः। ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रियः ॥ ८
आगतो मरुदेशाद् यो भ्रमन् जनपदान् बहून्। जातः श्रीवृद्धिसिंहस्य प्रीति-श्रद्धास्पदं परम् ॥ ९
तेनाथाप्रतिमप्रेम्णा स तत्सूनुः स्वसन्निधौ। रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुगः ॥ १०
दौर्भाग्यात् तच्छिशोर्बाल्ये गुरु-तातौ दिवंगतौ। विमूढः स्वगृहात् सोऽथ यदृच्छया विनिर्गतः ॥ ११

तथा च–

भ्रान्त्वा नैकेषु देशेषु सेवित्वा च बहून् नरान्। दीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ॥ १२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च। मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ॥ १३
अधीता विविधा भाषा भारतीया युरोपजाः। अनेका लिपयोऽप्येवं प्रत्न-नूतनकालिकाः ॥ १४
तेन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः। लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिताः ॥ १५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च सत्कृतः। जिनविजयनाम्नाऽसौ ख्यातोऽभवद् मनीषिषु ॥ १६
तस्य तां विश्रुतिं ज्ञात्वा श्रीमद्गान्धीमहात्मना। आहूतः सादरं पुण्यपत्तनात् स्वयमन्यदा ॥ १७
पुरे चाहमदाबादे राष्ट्रीयशिक्षणालयः। वि द्या पी ठ इति ख्यातः प्रतिष्ठितो यदाऽभवत् ॥ १८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना। रस-मुनि-निधीन्द्वब्दे पु रा त त्त्वा ख्य मन्दिरे ॥ १९
वर्षाणामष्टकं यावत् सम्भूष्य तत् पदं ततः। गत्वा जर्मनराष्ट्रे स तत्संस्कृतिमधीतवान् ॥ २०
तत आगत्य संलग्नो राष्ट्रकार्ये च सक्रियम्। कारावासोऽपि सम्प्राप्तो तेन स्वराज्यपर्वणि ॥ २१
क्रमात् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने। विश्ववन्द्यकवीन्द्रश्रीरवीन्द्रनाथभूषिते ॥ २२
सिं घी पदयुतं जै न ज्ञा न पी ठं तदाश्रितम्। स्थापितं तत्र सिंघीश्रीडालचन्दस्य सूनुना ॥ २३
श्रीबहादुरसिंहेन दानवीरेण धीमता। स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥ २४
प्रतिष्ठितश्च तस्यासौ पदेऽधिष्ठातृसञ्ज्ञके। अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥ २५
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना। स्वपितृश्रेयसे ह्येषा प्रारब्धा ग्रन्थमालिका ॥ २६
अथैवं विगतं तस्य वर्षाणामष्टकं पुनः। ग्रन्थमालाविकासाय प्रवृत्तिषु प्रयस्यतः ॥ २७
बाण-रत्न-नवेन्द्वब्दे मुंबाईनगरीस्थितः। मुंशीति बिरुदख्यातः कन्हैयालालधीसखः ॥ २८
प्रवृत्तो भारतीयानां विद्यानां पीठनिर्मितौ। कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥ २९
विदुषां श्रीमतां योगात् संस्था जाता प्रतिष्ठिता। भा र ती य पदोपेत वि द्या भ व न सञ्ज्ञया ॥ ३०
आहूतः सहकाराय सुहृदा स मुनिः कृतौ। ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥ ३१
तद्भवनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता। स्वीकृता नम्रभावेन साऽप्याचार्यपदाश्रिता ॥ ३२
नन्द-निध्यङ्क-चन्द्राब्दे वैक्रमे विहिता पुनः। एतद्ग्रन्थावलीस्थैर्यकृत् तेन नव्ययोजना ॥ ३३
परामर्शात् ततस्तस्य श्रीसिंघीकुलभास्वता। भा वि द्या भ व ना येयं ग्रन्थमाला समर्पिता ॥ ३४
प्रदत्ता दशसाहस्री पुनस्तस्योपदेशतः। स्वपितृस्मृतिमन्दिरकरणाय सुकीर्तिना ॥ ३५
दैवादल्पे गते काले सिंघीवर्यो दिवंगतः। यस्तस्य ज्ञानसेवायां साहाय्यमकरोत् महत् ॥ ३६
पितृकार्यप्रगत्यर्थं यत्नशीलैस्तदात्मजैः। राजेन्द्रसिंहमुख्यैश्च सत्कृतं तद्वचस्ततः ॥ ३७
पुण्यश्लोकपितुर्नाम्ना ग्रन्थागारकृते पुनः। बन्धुज्येष्ठो गुणश्रेष्ठो ह्यर्द्धलक्षं प्रदत्तवान् ॥ ३८
ग्रन्थमालाप्रसिद्ध्यर्थं पितृवत्तस्य कांक्षितम्। श्रीसिंघीबन्धुभिः सर्वं तद्गिराऽनुविधीयते ॥ ३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा। चिरं नन्दत्वियं लोके जिनविजयभारती ॥ ४०

सिंघी जैन ग्रन्थमाला

अद्यावधि मुद्रित ग्रन्थनामावलि

१ मेरुतुङ्गाचार्यरचित प्रबन्धचिन्तामणि मूलग्रन्थ. २ पुरातनप्रबन्धसंग्रह. ३ राजशेखरसूरिरचित प्रबन्धकोश. ४ जिनप्रभसूरिकृत विविधतीर्थकल्प. ५ मेघविजयोपाध्यायविरचित देवानन्दमहाकाव्य. ६ यशोविजयोपाध्यायकृत जैनतर्कभाषा. ७ हेमचन्द्राचार्यकृत प्रमाणमीमांसा. ८ भट्टाकलङ्कदेवकृत अकलङ्कग्रन्थत्रयी. ९ प्रबन्धचिन्तामणि–हिन्दी भाषान्तर. १० प्रभाचन्द्रसूरिरचित प्रभावकचरित. 11 Life of Hemachandrāchārya : By Dr. G. Bühler. १२ सिद्धिचन्द्रोपाध्यायरचित भानुचन्द्रगणिचरित. १३ यशोविजयोपाध्यायविरचित ज्ञानबिन्दुप्रकरण. १४ हरिषेणाचार्यकृत बृहत् कथाकोश. १५ जैनपुस्तकप्रशस्तिसंग्रह-प्रथम भाग. १६ हरिभद्रसूरिविरचित धूर्ताख्यान. १७ दुर्गदेवकृत रिष्टसमुच्चय.

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संप्रति मुद्यमाण ग्रन्थनामावलि

१ खरतरगच्छगुर्वावलि. २ कुमारपालचरित्रसंग्रह. ३ विविधगच्छीयपट्टावलिसंग्रह. ४ जैनपुस्तकप्रशस्ति संग्रह, भाग २. ५ विज्ञप्तिलेखसंग्रह. ६ उद्द्योतनसूरिकृत कुवलयमालाकथा. ७–८ उदयप्रभसूरिकृत धर्माभ्युदयमहाकाव्य तथा कीर्तिकौमुदी आदि अन्यान्य अनेक प्रशस्त्यादि कृतिसंग्रह. ९ जिनेश्वरसूरिकृत कथाकोषप्रकरण. १० मेघविजयोपाध्यायकृत दिग्विजयमहाकाव्य. ११ शान्त्याचार्यकृत न्यायावतारवार्तिकवृत्ति. १२ महामुनि गुणपालविरचित जंबूचरित्र (प्राकृत). १३ जयपाहुडनाम निमित्तशास्त्र. १४ कोऊहलविरचित लीलावती कथा (प्राकृत). १५ अब्दुल रहमानकृत सन्देश रासक (अपभ्रंश काव्य). १६ गुणचन्द्रविरचित मंत्रीकर्मचन्द्रवंशप्रबन्ध. १७ नयचन्द्रविरचित हम्मीरमहाकाव्य. इत्यादि, इत्यादि.

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मुद्रणार्थ निर्धारित एवं सज्जीकृत ग्रन्थनामावलि

१ भानुचन्द्रगणिकृत विवेकविलासटीका. २ पुरातन रास–भासादिसंग्रह. ३ प्रकीर्ण वाङ्मय प्रकाश. ४ भद्रबाहुसूरिकृत भद्रबाहुसंहिता. ५ सिद्धिचन्द्रोपाध्यायविरचित वासवदत्ता टीका. ६ जयसिंहसूरिकृत धर्मोपदेशमाला. ७ देवचन्द्रसूरिकृत मूलशुद्धिप्रकरणवृत्ति. ८ रत्नप्रभाचार्यकृत उपदेशमाला टीका. ९ यशोविजयोपाध्यायकृत अनेकान्तव्यवस्था. १० जिनेश्वराचार्यकृत प्रमालक्षण. ११ महानिशीथसूत्र. १२ तरुणप्रभाचार्यकृत आवश्यकबालावबोध. १३ राठोड वंशावलि. १४ उपकेशगच्छप्रबन्ध. १५ सिद्धिचन्द्रकृत काव्य प्रकाशखण्डन. १६ वर्द्धमानाचार्यकृत गणरत्नमहोदधि. १७ प्रतिष्ठासोमकृत सोमसौभाग्यकाव्य. १८ नेमिचन्द्रकृत षष्टीशतक (पृथक् पृथक् ३ बालावबोध युक्त). १९ शीलांकाचार्य विरचित महापुरुष चरित्र (प्राकृत महाग्रंथ). २० चंदप्पहचरियं (प्राकृत). २१ नम्मयासुंदरीकथा (प्राकृत). २२ नेमिनाह चरित्र (अपभ्रंश महाग्रंथ). २३ उपदेश पदटीका (वर्द्धमानाचार्यकृत). २४ निर्वाणलीलावती कथा (सं. कथा ग्रंथ). २५ सनत्कुमारचरित्र (संस्कृत काव्य ग्रंथ). २६ राजवल्लभ पाठककृत भोजचरित्र. २७ प्रमोदमाणिक्यकृत वाग्भटालंकारवृत्ति. २८ सोमदेवादिकृत विदग्धमुखमण्डनवृत्ति. २९ समयसुन्दरादिकृत वृत्तरत्नाकरवृत्ति. ३० पाण्डित्यदर्पण. ३१ पुरातनप्रबन्धसंग्रह–हिन्दी भाषांतर. ३२ भुवनभानुचरित्र बालावबोध. ३३ भुवनसुन्दरी चरित (प्राकृत कथा) इत्यादि, इत्यादि.

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स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



बाबू श्रीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

जन्म-वि. सं. १९२१, मार्ग. वदि ६ 卐 स्वर्गवास-वि. सं. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक-संस्कृतिप्रिय

स्व. श्रीबाबू बहादुरसिंहजी सिंघी



अजीमगंज-कलकत्ता

जन्म ता. २८-६-१८८५]   [मृत्यु ता. ७-७-१९४४

DEDICATED TO

ACHARYA

SHRI JINA VIJAYAJI MUNI

WITH PROFOUND RESPECT

A. S. GOPANI.

CONTENTS

* * *

Babu Shri Bahadur Singhji Singhi

My dear, sincere, and noble friend, Babu Shri BAHADUR SINGHJI SINGHI, who, under my special inspiration, had founded this SINGHI JAIN SERIES in 1931, in sacred memory of his saintly father, Babu Shri DALCHANDJI SINGHI and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress in course of last twelve years who had, to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the BHARATIYA VIDYA BHAVAN, according to a scheme outlined by me in the latest works published last year in it, is now no more to see the publication of this work! Full one year has now passed since the sad demise of that noble man. This is the first work of the SERIES that is being published after he departed from amongst us. In his revered memory, I am penning few lines here.

*

ON THE 7TH OF JULY, last year (1944) Babu Shri BAHADUR SINGHJI SINGHI left his mortal coils at the comparatively early age of fiftynine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss is personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

* सि. ग्र.

Babu Shri BAHADUR SINGHJI SINGHI was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Shri DALCHANDJI SINGHI, the family firm became a very flourishing concern.

Babu Dalchandji Singhi, was born in Azimganj (Murshidabad) in the Vikrama Saṁvat 1921 (1865 A. D.), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut *short his educational career and join the family business at the* early age of 14. The family had been carrying on business in the name of **Messrs Hurisingh Nehalchand** for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale; and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C. P.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is yet to be developed. His mining firm, **Messrs Dalchand Bahadur Singh** is reputed to be one of the foremost colliery *proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading* over the districts of 24-Perganas, Rangpur, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally

well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When **Mahatma Gandhi** personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs. 10,000.

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs. 3,00,000; and his *contribution at the Red Cross Sales, held in March 1917, under* the patronage of H. E. Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs. 21,000, in which he paid Rs. 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs.

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise; and before this purpose of his could become a reality, he expired.

*

However, Babu Bahadur Singhji Singhi, worthy son of the worthy father, in order to fulfil the noble wish of the late

Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra; the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur, etc.; and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Sri Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the late Poet, **Rabindranath Tagore,** and learnt of his desire to get a chair of Jaina studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu S'ri Bahadur Singhji readily agreed to found the chair (provisionally for three years) in revered memory of his dear father, and pressingly and cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my principalship of the GUJARAT PURATATTVA MANDIR, Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhi, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present **Singhi Jaina Series.**

At an early age Babu Bahadur Singhji joined the family business and by pushing ahead with his father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with bnsiness affairs prevented his having a college education. But Singhiji was

studious and introspective by nature. He devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhiji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Swetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

To the Hindu Academy, Daulatpur, Rs. 15,000/.
to the Taraqi-Urdu Bangala 5000/.
to the Hindi Sahitya Parishad 12,500/.
to the Vishuddhanand Sarasvati Marwari Hospital 10,000/.
to several maternity homes 2,500/.
to the Benares Hindu University 2,500/.
to the Jiaganj High School 5,000/.
to the Jiaganj London Misson Hospital 6000/.
to the Jain Temples at Calcutta and Murshidabad 11,000/.

to the Jain Dharma Pracharak Sabha, Manbhum 5,000/.
to the Jain Bhavan, Calcutta, 15,000/.
to the Jain Pustak Prachar Mandal, Agra, 7,500/.
to the Agra Jain Temple 3,500/.
to the Ambala Jain High School, 2,100/.
for the Prakrit Kosh 2,500/.
to the Bharatiya Vidya Bhavan 10,000/.

At the Singhi Park Mela held in Decembar, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/. for the Red Cross Fund.

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Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copperplates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhiji had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted,

like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist. Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the present grievous condition of the country as well as the excessive scarcity of the grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhji Singhi could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him; and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still however he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multi-millionaire like him should give an appropriate contribution in the war funds. With this view he arranged in the second week of December, 1941, an attractive show, styled **Singhi Park Mela** in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commanderin-chief (now the Governor-General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

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As mentioned above, the series was started, in 1931 A. D. when I worked as a Founder-Director of the Singhi Jain Chair in Viśvabhāratī at Shantiniketan, at Singhiji's request. It was, then, our aspiration to put the SINGHI JAIN CHAIR and the SINGHI JAIN SERIES on a permanent basis and to create a centre at

Viśvabhāratī for the studies of Jain cult in deference to the wishes of the late Poet Rabindranath Tagore. But unfortunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted, therefore, from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the GŪJARAT VIDYĀPĪTH and the PURĀTATTVA MANDIR had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

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In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī **K. M. Munshi**-who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Śrī Mungalal Goenka had placed a liberal sum of two lacs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly, I came here and saw Munshiji. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the Purātattva Mandir, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the BHĀRATĪYA VIDYĀ BHAVAN was settled. Accordingly, on the auspicious full-moon day of the Kārttik of 1995 (V. S.) the opening ceremony of the Bhāratīya Vidyā Bhavan took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshiji. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during his last five or Six years' short period bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshiji. As I am inseparably linked up with it from the very conception,

I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshiji, its Founder-President and therefore I have been always offering my humble services in its various undertakings and activities.

On the other hand, the Singhi Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it is quite appropriate, now, for me to chalk out lines of its future programme and permanence.

As Babu Bahadur Singhji Singhi, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works may more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life-time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information and sanctioned it casting merely a formal glance on the account sheets. But he discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc. as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life-time, he was always ready to spend as much, after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of S'rī

Munshiji, to the effect that if the Singhi Jain Series be associated with the Bhāratīya Vidyā Bhavan, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This well-intentioned desire of Munshiji was much liked by me and I conveyed it in a proper form to Singhiji who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshiji since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt. Sukhlalji, who is a well-wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhji. Luckily we all four met in Bombay in the bright half of Vaiśākh (V. S. 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiji, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratīya Vidyā Bhavan under my sole supervision and direction.

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In addition to transferring all sorts of copyright of the Series, Singhiji also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singhiji, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "*Singhī Jain S'āstra S'ikṣāpīṭha*".

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In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhiji with the professor whose demand was somewhere about Rs. 50,000/-. Singhiji asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long

as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, lucky of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sobre mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself; but his eldest son and my beloved friend, Babu **Shri Rajendra Singh** has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

Singhiji began to take keen interest in the progress and development of the Bharatiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the wörks in the Series till I and he were alive, whishing me not to worry at all concerning the expenses. He mentioned that

he would not feel satisfied even if the present rate of the publication which is three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature!

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large-scale production of the works in the Series and its extension in pursuance of his eager desire.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

* * *

Singhiji's worthy sons

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is, indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu **Rajendra Singhji,** Babu **Narendra Singhji** and Babu **Virendra Singhji** are treading in the foot-steps of their revered father. It gives me a great pleasure to record here that during the past year on the Series alone they have spent about Rs. 20,000/-. They also handed over a some of Rs. 5000/- to the Indian Research Institnte of Calcutta for the publication of the Jain works in Bengali language. In last January these Singhi brothers spent in the sacred memory of their late father and their grand-mother who had passed away soon after her son, a big sum of about two lacs for social purposes and for helping the poor with food, clothes, etc.

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I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs. 50000/- for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs. 3000/- for the foundation of a Jain Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs. 15000/-. He liberally gave Rs. 5000 at the ocasion of the celebration of the 'Vīraśāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samāj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarāk tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the **Singhi Jain Series** and requested me to bring out as many works as possible, at whatever cost so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

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In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhiji's memory by naming its indological library as **Babu Bahadur Singhji Singhi Library.** Further, one of its main halls will bear his name as **Babu Bahadur Singhji Singhi Hall.** The Bhavan's Jain Department will also be known as the **Singhi Jain shastra Shikshapith.**

9. AUGUST 1945
BHĀRATĪYA VIDYĀ BHAVAN,
BOMBAY.

JINA VIJAYA MUNI

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General Editor's Preface.

I feel highly pleased in presenting before the scholars this work called the *Riṣṭasamuccaya* as the **twenty-first** volume of the **Singhi Jaina Series** carefully edited by Prof. Dr. Amritlal Savchand Gopani, my beloved pupil and learned colleague, with an exhaustive Introduction which abounds in information culled from all available original sources and which evinces his diligent and deep study of the subject.

Prof. Gopani had submitted this work as a thesis for the Ph. D. degree to the university of Bombay which has approved it and awarded him the Ph. D. degree for the same. In stating this I feel doubly glad because firstly, he worked for his thesis under my supervision, direction and guidance and and secondly, he is the first of my pupils to get the Doctorate.

Prof. Gopani had originally selected "Nāṇapañcamīkahā–a critical study" for his thesis and he has also prepared most of the same work with that view. Along with it he had also started working at my instructions on editing other works among which the *Riṣṭasamuccaya*, a hitherto unpublished work was also one. Formerly I intended to publish it by instalment in *Bharatiya Vidya* our English bi-annual. But as his study and editing of the work progressed, he came across many things worth knowing and expounding, concerning the subject. This acquirement of novel material tempted him to devote more seriously to the problem of the subject and go through the whole relevant literature relating it with a spirit of research. As a result he amassed so much original informations of various types that while putting the same in a systematic form, they assumed the size of the present voluminous work. Seeing that it has assumed an accomplished form, I decided to publish it as an independent work in the BHARATIYA VIDYA SERIES.

In 1944, Babu Shri Bahadur Singhji Singhi, the founder of the Singhi Jain Series, made up his mind at my instance to hand over the management of the Series to the Bharatiya Vidya Bhavan. While accepting the terms and conditions of

the agreement, the Bhavan authorities resolved that all the Jain works undertaken to be published by the Bhavan, should be published in the SINGHI JAIN SERIES if they conformed to the standard and spirit fixed and maintained by the Series. Accordingly, this work is now published in the SINGHI JAIN SERIES.

The *Riṣṭasamuccaya* is an important, precious, typical work of Durgadeva, a Digambara Jain author. It seems that the author had obtained greater proficiency in Jyotiṣ, Nimitta etc. as he was more interested in them. The author's deep knowledge of the subject becomes manifest from the perusal of *Arghakāṇḍa,* another available Prākrit work of the same author, giving informations from the astrological view-point, regarding that aspect of the science of astrology which treats of the rise and fall of the prices of various commodities.

Prof. Dr. Gopani has ably shown in this work his painstaking nature, deep study, and original grasp as evidenced through his collection of facts and data from the Vedic, Buddhistic and Jain literature as well as European such as Greek, Roman and Early Christian and marshalling them in a due order. When I saw it in such a finished form I just felt why he should not submit it to the University of Bombay as a thesis for the Ph. D. degree which he did in pursuance of my advice and succeeded in getting the same. I take this opportunity of warmly congratulating him at his success and of blessing him with good wishes that he may be able to add his might to beautifying the noble and lofty ideal of the Series by producing more splendid works in futnre.

Gurupūrṇimā,
AṢĀḌHA, V. S. 2001
24th July, 1945.

JINA VIJAYA MUNI.

FOREWORD

This new critical edition of Durgadeva's *Riṣṭasamuccaya* is being published by the authorities of the Bharatiya Vidya Bhavan, Bombay, which is rendering an important service to our ancient Literature and Culture in various ways. It is prepared by Prof. GOPANI, a member of the staff of the Bhavan, and bears clear evidence of the type of the work that is being done there.

Durgadeva was a Digambara Jaina; he was a pupil of Saṁyamadeva and lived at Kumbhanagara in North India, during the reign of a king called Lakṣmīnivāsa. He composed the present work in Sam. 1089. Prof. GOPANI has well shown how this same Durgadeva had also written two other works on allied topics, namely the *Arghakāṇḍa* in 149 stanzas and the *Mantramahodadhi* in 36 stanzas. Both these are in Prākrit like the present work i. e., the *Riṣṭasamuccaya*, and are composed in the Gāthā metre. *Riṣṭa* is a presage of oncoming death and the *Riṣṭasamuccaya* is a compendium of the *riṣṭas*, which may be based on various signs seen in one's own body, or on the different events connected with the natural phenomena, or on the nature of the dreams seen in sleep, or on a number of other artificial devices such as the number and nature of the letters which constitute the question about a *riṣṭa* put by a Questioner.

The subject is a very interesting one and one is really pleased to find that Prof. GOPANI has expended patient and intelligent labour on its elucidation both in the Introduction and in the Notes. He has briefly attempted to trace the origin and development of it from earliest times both in the Jain and the Non-Jain traditions. In his Introduction, he has carefully compared the contents of the *Riṣṭasamuccaya* with those of similar older texts on omens and portents and has concluded that the *Riṣṭasamuccaya* represents an original tradition and that it is the only representative today of this tradition (pp. 40-41).

The text is carefully prepared after consulting three different Mss., the variants being given in the foot-notes below the text. Full English translation is offered with sufficient explanatory Notes. The Appendix contains extracts from similar older works, whether Sanskrit or Prākrit, Jain or Non-Jain and is followed at the end by five useful Indices and exhaustive Bibliography. I am sure that the publication will be highly appreciated and will bring credit both to the Editor and to the Publishers.

Shastri Hall, Bombay No. 7.
5th October, 1944.

H. D. Velankar.

PREFACE

The *Riṣṭasamuccaya* is a small work containing 261 stanzas in Jaina Śaurasenī Prākrit by Durgadeva, a Digaṁbara Jaina writer of the first half of the eleventh century A. D. When I was working in the Oriental Institute at Baroda (1935-6), editing of this work was one of my undertakings. Somehow it was to be left unfinished. Afterwards I joined the Bharatiya Vidya Bhavan at Andheri where I got ample scope and convenience to work again at it and the result is now before the readers in a book form.

The *Riṣṭasamuccaya* of Durgadeva has been catalogued by Aufrecht and referred to by the *Jaina Granthāvalī*.

Durgadeva is a master hand at the art of condensing. No treatise in the Jaina or non-Jaina literature is uptill now known to have so ably summarised in so short a compass a vast topic like that of prognostics portending death. He is a matter-of-fact writer making a definite statement of his beliefs and conclusions sometimes following and many times going against the established theories. He has impressed me more as an iconoclastic chronicler than as a passive compiler. Looking to his varied gifts and wide range of his experience I have begun to believe firmly that he was in possession of sure traditional knowledge of which we have but scanty information.

I have offered here the detailed results of my studies of three important Mss. of this work that were available to me. The constitution of the text which I have done with maximal faithfulness was very much troublesome in view of grammatical and metrical corruptness, material inaccuracies, scribal errors and lacunæ. Looking to the limited material at my disposal I had no other alternative but to offer emendations which I have placed in brackets and which claim to be only tentative. I have attached a Sanskrit Chāyā and an English Translation to ensure easy understanding of the text. All the variants are noted in the foot-notes. Insertion of representative parallel passages in the Appendix gathered from various published and unpublished

works of Jaina and non-Jaina literatures is especially made to give to readers a correct, comprehensive and comparative estimate of the idea of omens and portents. Notes in which comparison and contrast are made at proper places are in a way explanatory. The Gāthārdhasūcī and the Indexes of the Introduction, text and also of the parallel passages, which are complementary to each other, have been added at the end. They are followed by an exhaustive Bibliography which provides material to the future workers on the subject. It is hoped that the readers will certainly appreciate their efficiency and importance. The Introduction aims at setting forth various views and theories of omens and portents which were once in vogue in all the cultures namely Greek, Roman, Christian, Mohammedan, Vedic, Jaina and Buddhistic. The Science of the Unknown, that of Omens and Portents and also that of the Rituals have much in common between them. A critical study of the thoughts and beliefs concerning prodigies and portents prevalent in different times and climes reveals some interesting basic principles running right through all of them, governing and shaping the origin and development of omens and portents. As this was quite essential I have treated in general all these aspects in the Introduction. It also deals with the description of the Ms. material and of the method adopted in the constitution and construction of the text. Personal details of the writer and his other works, analysis of the subject, the estimate of the *Riṣṭasamuccaya* with special reference to literature of its type, grammatical and linguistic characteristics, and metrics, have all been critically studied and explained.

I take this opportunity of expressing my heartfelt gratitude to the Editorial Board of the Bharatiya Vidya Bhavan for undertaking to publish this work. I am also thankful to the curator of the Bhandarkar Oriental Research Institute, Poona, to the Director, Oriental Institute, Baroda, and lastly to Pandit Nathuram Premi, the enthusiastic Secretary of the Sarasvati Digambara Jain Bhandar at Bombay for their kindness in promptly lending me the Mss. I must also record my deep sense of obligation to Mm. Dr. G. H. Oza, Mm. Vidhushekhar Bhattacharya, Dharmanand Kosambiji, and Prof. P. V. Bapat for immediately replying to my letters and offering helpful suggestions and to Pandit Jugalkishoreji Mukhtar for sending to me, through

Acharya Jinavijayaji, the transcript of the last eight stanzas which were very corrupt. I cannot adequately express in words my most heartfelt thanks to Acharya Jinavijayaji, Director, Bharatiya Vidya Bhavan, but for whose able guidance, prompt help in procuring the Mss. and inspiring counsel, I would not have been able to do full justice to the work. For occasional hints I also feel indebted to my friend and colleague Prof. Dr. A. D. PUSALKAR, Assistant Director, Bharatiya Vidya Bhavan. Last but not least to Prof. H. D. VELANKAR my sincere thanks are due for writing a foreword to this book in spite of his indifferent health and manifold activities, literary and professional.

In conclusion, I crave indulgence of my readers for the errors and shortcomings of which none is more conscious than myself as this is my first modest attempt at editing.

Bharatiya Vidya Bhavan,
Bombay 7,
7th Foundation Day,
Kārttikī Pūrṇimā,
V. S. 2001

A. S. Gopani.

Abbreviations

AA	*Aitareya Araṇyaka*, Ed. A. B. KEITH, Oxford,
AB	1909. *Aitareya Brāhmaṇa.*
Ach	*Anti-christ* by E. Renan, Paris, 1876.
ACSS	*Arhatcūḍāmaṇisārasaṭīka* of Bhadrabāhu, Mahāvīra Granthamālā, no. 6, Pub. S. K. KOTECHA, Dhulia, 1992 (V. S.).
AGS	*Āśvalāyana Gṛhyasūtra.*
AMg	Ardhamāgadhi.
Apabh	Apabhraṁśa.
ApS'S	*Āpastamba S'rautasūtra.*
ĀS	*Ārambhasiddhi* of Udayaprabha, Pub. Bhimsi Maneck, Nirnayasagar, Bombay, 1918.
AV	*Atharvaveda.*
BDS	*Baudhāyana Dharmasūtra.*
BI	Bibliotheca Indica, Calcutta.
BORI	Bhandarkar Oriental Research Institute, Poona.
BṬ	*Bṛhaṭṭippanikā*, *JSS*, Vol. I, no. 4, p. 157.
BV (Eng)	*Bhāratīya Vidyā* (English biannual).
BV (Guj-Hindi)	*Bhāratīya Vidyā* (Gujarātī-Hindi quarterly).
CC	*Catalogus Catalogorum* of Aufrecht.
CS	*Caraka Saṁhitā* of Carak, Ed. J. T. ACHARYA, Nirnaya-sagar, Bombay, 1935.
DP	*Daśaprakīrṇaka*, Āgamodaya Samiti Series, no. 46, Surat, 1927.
DS	*Dharmasindhu* of Kashinath PADHYE, Trans. Kanji Valji SHASTRI, Nirnayasagar, Bombay, 1926.
GGS	*Gobhila Gṛhyasūtra.*
GL	*Gāthālakṣaṇa* of Nanditadhya, Ed. Prof. H. D. VELANKAR, *Annals*, BORI, Vol. XIV, Pts. I-II, pp. 1-38.
GPS	*Grammatik der Prākrit-sprachen*, by R. PISCHEL, Grundriss, 1, 8. Strassburg, 1900.
HGS	*Hiraṇyakeśin Gṛhyasūtra.*
HN	*Historia Naturalis* of Pliny, Ed. E. A. SCHWANBECK, Bonn, 1846.
IA	*Indian Antiquary.*
IE	*Indian Ephemeris* of L. D. Swamikannu PILLAI, Madras, 1922.

IG	*Imperial Gazetteer of India*, Oxford, 1908, New Edition.
IWD	*Irish Witchcraft And Demonology* of St. John D. SEYMOUR, Dublin, 1903.
JAOS	*Journal of the American Oriental Society.*
JC	*Jātakacandrikā* of Yājñikanātha, Trans. H. M. JANI and M. K. JOSHI, Ahmedabad, 1939.
JG	*Jaina Granthāvalī*, Pub. Śvetāmbara Jain Conference, Bombay, 1909.
JSS	*Jain Sāhitya Saṁśodhaka* (quarterly), Ed. Muniraja Jinavijayaji, Bharat Jain Vidyalaya, Poona. Now defunct.
JSSI	*Jaina Sāhityano Saṅkṣipta Itihāsa* of M. D. DESAI, Bombay, 1933.
KauS	*Kauśika Sūtra.*
KD	*Kavidarpaṇa*, Ed. Prof. H. D. VELANKAR, in the *Annals*, BORI, Vol. XVI, Pts. I-II.
KJ	*Kālajñāna*, of Śambhunātha, Ms. in the Baroda Oriental Institute, Mss. Library, Acc. no. 9726. Sub. वैद्यक.
KS	*Kāśyapa Saṁhitā* of Vṛddhajīvaka, Nepal Sanskrit Series, no. I, Nirnayasagar, Bombay, 1938.
LS'S	*Lāṭyāyana S'rautasūtra.*
MatP	*Matsyapurāṇa*, Ānandāśrama Sanskrit Series, no. 54, Poona, 1907.
MBh	*Mahābhārata*, Chitrashala Press, Poona, 1932, 1st Edition.
MK	*Maraṇakaṇḍikā*, Unpublished work referred to by Durgadeva in the *RS*.
MP	*Milindapaṇho*, Ed. V. TRENCKNER, James G. Furlong Fund, no. 5, 1928.
NJC	*Narapatijayacaryā* of Narapatikavi, with the commentary of Harivaṁśakavi, Vyankateshvar Steam Press, Bombay, 1991 (V. S.).
ON	*Oghaniryukti* of Bhadrabāhu, Āgamodaya Samiti, no. 17, Surat, 1976 (V. S.).
Plu	Plural.
PP	*Prākrit Paiṅgala*, Ed. Chandra Mohan GHOSH, BI, Calcutta, 1900.

PSU — *Pravacanasāroddhāra* of Nemicandra, Devachand Lalabhai Jain Pustakoddhāraka Fund, Surat.

PV — *Prākrit Vyākaraṇa* of Hemacandra, Ed. Dr. P. L. VAIDYA, Ārhatamataprabhākara Series, no. 6, Poona, 1928.

QN — *Quoest Naturalis* of Seneca.

11 *RBEW* — *Report of the Bureau of Ethnology, Washington* by Dorsey.

18 *RBEW* — *Report of the Bureau of Ethnology, Washington*, 1899, by E. W. NELSON.

RS — *Riṣṭasamuccaya* of Durgadeva (the present work).

RV — *Ṛgveda*.

S'B — *S'atapatha Brāhmaṇa*.

S'GS — *S'ānkhāyana Gṛhyasūtra*.

Sing — Singular.

SRS' — *Samvegarangaśālā* of Jinacandra (unpublished work).

SS — *Suśruta Saṁhitā* of Suśruta, Ed. J. T. ACHARYA & N. R. ACHARYA, Nirnayasagar, Bombay, 1938.

TAS — *Tattvārthādhigamasūtra* of Vācaka Umāsvāti, Ed. J. L. JAINI, Bibliotheca Jainica, Vol. II, Arrah, 1920.

UBPK — *Upamitibhavaprapañcākathā* of Siddharṣi, Ed. H. JACOBI, BI, Calcutta.

VP — *Vāyupurāṇa*, Ānandāśrama Sanskrit Series, no. 49, Poona, 1905.

VRS' — *Vasantarājaśākuna* of Bhaṭṭa Vasantarāja with the commentary of Bhānucandra Gaṇī, Pub. Shridhar Jatashanker, Jaipur, 1940 (V. S.).

VS — *Vārāhī Saṁhitā* of Varāhamihira, Trans. Baladevaprasad MISHRA, Vyankateshvar SteamPress, Bombay, 1997 (V. S.).

YR — *Yogaratnākara*, Ed. K. R. NAVARE, Nirnayasagar, Bombay, 1932.

YS' — *Yogaśāstra* of Hemacandra, Trans. Pannyāsa Kesaravijaya Gaṇī, Vijayakamalakesara Series, no. 5, Bombay, 1980 (V. S.), 4th edition.

YS — *Yogasūtra* of Patañjali, Ānandāśrama Sanskrit Series, no. 47, Poona, 1932.

Last Folio of the P. Manuscript of the Riṣṭasamuccaya.

INTRODUCTION

1. Critical Apparatus

The following Ms. material has been used in this *editio princeps* of the *Riṣṭasamuccaya* (*RS*):

B: This is a photo-copy of the Ms. written in Devanāgarī script revealing a predominating influence of Jaina Śaurasenī Prākrit. It was procured on loan from the Oriental Institute, Baroda. Its acc. no. is 13190 under subject "Jaina" in the Sanskrit section and its extent is 11 folios or 20 pieces. It is styled *Kālajñāna*[1]. The original Ms. of which this photo-copy is made was written by one Muni Śrī Samudra at Medinīpura and was in possession of Pandit Sumaticandra Gaṇi as is clear from the last line[2]. It is complete in 259 stanzas[3]. Its handwriting is good and uniform throughout though there are some lacunæ here and there. The copyist seems to be cautious but he has inherited, no doubt, some mistakes from the copy before him. For the most part, the scribal errors are metathetical, haplographical and orthographical. Its first page has twelve lines while all the remaining (except the last which has got ten) have thirteen lines each. Roughly thirty-seven letters are accommodated in each line. At many places especially from stanza 11 right upto 20, from 162 upto 176, from 200 to 208 the Ms. is not at all legible. It begins with ॐ नमः श्री जिनाय । पणमंतसुरासुरमउलिरयणवर-किरणकंतिविच्छुरिअं । and ends with सिरिसंतिनाहभुवणे मुणिभवियसम्मउले रंमि ॥

P: This is a second Ms. obtained on loan from the Government collection preserved at the Bhandarkar Oriental

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1 This very title appears in the entries of the *BṬ*, *CC and JG*.

2 इति श्रीमेदिनीपुरवरनगरे लिखितं मुनिश्रीसमुद्रेण । पं. सुमतिचंद्रगणि ।

3 The numbering of stanzas has been wrongly done here in this Ms. It is corrected in the edition.

Research Institute, Poona. It is titled the *Riṣṭasamuccaya*[1]. Its accession number as stated on the cloth cover is 392 of 1879-80 (new no. 35). It has got five folios or ten pages written on both the sides. Each page, except the last which has got twelve lines exclusive of *Dvāragāthā* and six additional stanzas, contains eighteen lines of approximately sixty letters each. The Ms. is in a fairly good order, is in Devanāgarī script, is legible throughout and the text is largely under Jaina Māhārāṣṭrī influence. There are less scribal errors but lacunæ are the same. The total number of stanzas comes upto 258[2]. The Ms. opens with नमः श्री सर्वज्ञाय । पणमंतसुरासुरमउलिरयणवरकिरणकंतिविच्छुरिअं । and closes with सिरिसंतिनाहभवणे मुणिभवियसम्मउले रम्मे ॥ There are seven more gāthās at the end the first of them being a *Dvāragāthā*. But they seem to have been added later as they reveal a different hand altogether. In the margin there are marginal notes in Sanskrit at three places. This Ms. belongs to a different family as it shows at many places strong influence of Jaina Māhārāṣṭrī Prākrit. It is also not a direct copy of B as stanza 28 which is a quotation in Sanskrit in B is not to be found there in this Ms. Moreover, on the strength of marginal notes and the *Dvāragāthā* and six additional stanzas it can be said with a fair amount of certainty that both the Mss. represent different families. In other words, this Ms. is a rendering in Māhārāṣṭrī Prākrit of the original with marginal notes, Dvāragāthā and additional stanzas inserted thereto later on.

S: This Ms. styled S was kindly procured for me by Acharya Jinavijayji from Ailaka Pannalalji Digambara Jain Sarasvati Bhavan (Bombay) through Pandit Nathuramji Premi. I am most thankful to both of them.

Its title is अरिष्टाध्याय and the number is $\frac{1527}{388}$. It contains 203 stanzas in Jaina Śaurasenī Prākrit. It is quite a new paper Ms. written by Jagaram, a Digambara Jaina, in 1981 (V. S.) in 10 folios measuring 1′ × 6·7″. Each page has ten lines invariably and each line contains about 44 letters. The script is Devanāgarī and the handwriting uniform and beautiful.

It is well preserved, is quite new (it is only nineteen

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1 It is so entered in the printed catalogue of the Mss. of the BORI, Poona. Though there is a difference of titles in both the entries, the subject treated is the same.

2 Some stanzas have not been numbered while some have been doubly numbered. This anomaly has been removed in the edition.

years old) and in good order. It has lacunæ in stanzas 15, 16, 20, 190, 193, and 194. The copyist is possibly careful but his copy appears to have inherited some mistakes from the original. It opens with ६० ॥ ॐ नमः सिद्धेभ्यः ॥ पणमंतसुरासुरमउलिरयणवरकिरणकंतविच्छरिअं । and ends at पढमो हि रेहअंकं ठाविज्ज एयाहिणं तत्थ ॥ २०३ ॥ The mantra is considered and numbered as a stanza (see stanza 71). Stanzas 125 and 127 are not found in this Ms.

There are orthographical peculiarities but they are trifling to be noted here. The Ms. preserves Śaurasenī characteristics as it employs द for त and इअ and त्ता (as in पक्खालिअ and बंधित्ता) for त्वा. AMg. influence is there but it is rarely seen while Apabh. influence is abundant as in such forms as अहवइ for अथवा, जेम for यथा, जि for एव and चएवि for त्यक्त्वा. The forms like छाया in Nom. and Acc. both in sing. and plu. are, doubtless, indicative of strong Apabh. influence. It makes use of ण for initial and non-initial न and यश्रुति is almost always resorted to.

The Ms. was of special service to me, though it contained scribal errors more than B and P. In short, it always helped me exactly at places where B and P disappointed me regarding meaning and legibility.

There were two other Mss. which also were obtained from the aforesaid Bhāṇḍār. The peculiarity of one contained in having a slip-shod Gujarati gloss over a line which was often misleading. Every word was an error and thus it gave me no help in editing. Moreover, it was incomplete. The other Ms. was entirely of the P group and for this reason I did not utilize it. I came to know that Pt. Jugalkishoreji Mukhtar had got a manuscript of this work. I therefore approached him through Acharya Jinavijayji to whom he wrote that he would be sending a transcript only of those stanzas which were found corrupt or illegible by me. I sent him, consequently, those stanzas a transcript of which was immediately and kindly supplied to me by him but it solved no difficulty of mine as I could see from the transcript of those stanzas sent to me that it belonged definitely to the P group.

2. Presentation of the Text

I had to work with the scanty material afforded by these three Mss. which belong to different families. This little material also was not wholly without defects. Variants which should be called genuine or crucial are very few. Most of the

readings are nothing but linguistic transformations, scribal lapses or their possible inferences. The portion which was illegible in B was legible in P and S thus the difficulty in presenting the text of this part could be avoided. But as the edition of this 5 text is appearing only for the first time and as there was no commentary available, I had no opportunities to benefit myself of the suggestions from other sources. Lastly, the fact that no other work of this author has up till now seen the light of the day increased my troubles all the more in understanding and 10 appreciating the text and the author's characteristics in a better manner.

The above-mentioned circumstances forced me to handle the text with utmost carefulness and conservatism. By collating I was able to get rid of most of the scribal, metathetical, ortho- 15 graphical and haplographical errors. I have also tried in my humble way, wherever practicable, to fill up common lacunæ the possible arguments regarding which are given, when imperative, elsewhere, especially in the Notes. I have based the text on B and S as they have preserved some of the outstanding chara- 20 cteristics of Jaina Śaurasenī Prākrit in which the text was originally composed. I had to fill up the illegible and the incomplete portion of B and S from P as I said before. Thus it would at once strike that the edition presents an admixture of the characteristic features of both the Prākrits, namely, Jaina Śaurasenī 25 and Jaina Māhārāṣṭrī. When there was a radical difference in all the three Mss. (which was very rare) I selected a reading that appealed to me more and consigned the others to the footnotes. Where the text was corrupt and obscure so much so that it baffled my wits, I have put a question mark. When I found an agreement 30 in all the Mss. on common errors I had to risk emendations and make additions which are placed in brackets, small and square, in the text and which are merely tentative. They are made more or less to remove the errors of the scribes and not to improve on the author. But when the Mss. united 35 on a doubtful reading which was not the slip of the scribe, I have sometimes kept it as it is from the standpoint of metrical exigencies. Metre was to be first looked to. Even a better reading had to be discarded if it violated the scheme of the Metre. Initial न or ण and अ or य (for च) were selected by majority as 40 no Mss. preserved one or the other uniformly. Common scribal errors were plentiful and I had, therefore, to emend

the text freely in order to remove them. I have explained the reasons of my emendations and additions in the Notes wherever it was desireable. While rendering the stanzas into Sanskrit in the chāyā, I have kept the Sanskrit idioms, usages and conventions before my mind. English translation is strictly literal. Thus I have tried my best to present a faithful record of the text-tradition from the three available Mss. and have exerted my utmost to do justice within the scope and limitations of the material.

3. Durgadeva and His Works

We know practically nothing about **Durgadeva** and his works. No epigraphic and literary references throw any light on this hitherto unknown writer. Under these circumstances we have merely to rely on the internal evidences and on what has been said by the author himself in this compendium.

(i) Durgadeva: Three names having Durga as the first counterpart are known in Jaina literature. In the *CC*[1] there is a reference to the *Ṣaṣṭisamvatsara* composed by one Durgadeva. This very book has also been alluded to by Mm. Meghavijaya in his *Varṣaprabodha*[2] which describes it to have been written in the form of a dialogue between Pārtha and Durgamuni. After a careful perusal it can be definitely said that this Durgamuni is not our Durgadeva who is the author of the *RS*. In the *ĀS*, we come across a referece to Durgasimha who is also found different from our author. Mr. Desai in his book mentions one Durgasvāmi as a pupil of Dellamahattara and a guru of Siddharṣi, the famous writer of the *UBPK*[3]. This also cannot be identified with our author. In the *BṬ*,[4] there is a very reliable reference to the *Kālajñāna*, *Arghakāṇḍa* and *Mantramahodadhi* as the works of Digambara Durgadeva. The above-mentioned *Kālajñāna* is nothing else but the *RS*.[5] These details obtained from the *BṬ* regarding Durgadeva and his two more works are quite convincing. It settles two facts, namely, Durgadeva was a Digambara Jaina and he had written, besides the *RS*, two more works

1 p. 680.

2 Trans. Popatlal Sakarchand Shah, Kikabhat's Pole, Ahmedabad, 1939.

3 *JSSI*, para 248.

4 *JSS*, Vol. 1, No. 4; p. 157. Note that the *BṬ*, *CC* and *JG* refer to it as the *Kālajñāna* while the printed catalogue of the Mss. of BORI refers to it as the *Riṣṭasamuccaya*.

5 See footnote 1 on page 1 and 1 on page 2 of the Intro.

on the allied subjects. Durgadeva calls himself the pupil of Saṁyamadeva, who was the pupil of Saṁyamasena whose guru was Mādhavacandra.[1] Durgadeva undertook the composition of the *RS* in pursuance of the directions received from Saṁyamadeva.[2]

(ii) KUMBHANAGARANAGAKA AND LAKṢMĪNIVĀSA: Durgadeva had finished this epitome at Kumbhanagaranaga ruled over by Lakṣmīnivāsa, in a fine temple of Śāntinātha, on the eleventh of the bright half of Śrāvaṇa when the moon was in the constellation called Mūla, in the year 1089.[3] My suggestion that Kumbhanagara cannot be anything but Kumher or Kumbher or Kumbheri near Bharatpur has been supported in clear terms by Mm. Dr. G. H. OJHA who further adds that Lakṣmīnivāsa referred to in the text may be an ordinary chieftain and also agrees with me in my belief that Durgadeva must have written this work in Jaina Śaurasenī Prākrit as Kumher or Kumbher or Kumbheri is near the Śūrasena country where there is every possibility of Śaurasenī being used[4]. Kumbhanagaranaga cannot stand for Kumbhalagarh as the fortress was built after Durgadeva's times[5]. Nor can it be Kumbhalavihāra founded by Kumbho Rāṇā in a fort named Macinda[6]. Thus I firmly hold that Kumbhanagara of the *RS* is the modern Kumher or Kumbher or Kumbheri[7] near

1 See st. 254 of the text.

2 See st. 255.

3 See sts. 260 and 261.

4 In his letter of 28th, March, 1941 Mm. Dr. G. H. OJHA, writes to me as follows from Ajmer:—

"As for the Kumbhanagaranaga, as the book is written in Jaina Śaurasenī Prākrit, the name may be identified with Kumbher near Bharatpur as it lies very near the Śūrasena country. As regards the king named Lakṣmīnivāsa, he was probably some petty chief of Kumbhanagaranaga."

5 The same letter quoted above goes on as under:—

"I am definite that it does not stand for Kumbhalagarh for this fort was built by Mahārāṇā Kumbha of Mewār in 1458 A. D. whereas the book was written in the 11th century A. D."

6 *JSSI*, para 830.

7 See *Saṁśodhaka*, pub. Bhaskar Vaman BHAT, Dhulia, Vol. 12, No. 1; p. 103. In the Notes, p. 94, Vol. 11 is a misprint for Vol. 12, No. 1. This Kumbher is a headquarter of a Tahsil of the same name in the state of Bharatpur which is divided into two districts or Nizāmats, namely, Bharatpur and Dīg. The Dīg district has got five Tahsils, such as, Dīg, Kāman, Kumbher, Nagar and Pahāri. Kumbher is about eleven miles away north-west of

Bharatpur which falls about the precincts of the Śūrasena country. In the days of Durgadeva, the city would have been located at the foot of a hill on which our author finished the *RS* in a temple of Śāntinātha, an abode of bliss for men and monks. The name of Lakṣmīnivāsa is not to be found in the dynastic lists. He may be a petty chieftain[1], either a Jāṭ or a Jādon Rajput. It should be remembered at this juncture that the present rulers of Bharatpur who are Jāṭs of the Sinsinwār clan claim to have descended from Madan Pāl, a Jādon Rajput and the third son of Tahan Pāl who ruled at Bayānā in the eleventh century[2].

(iii) Date of Composition: According to the author's own statement contained in St. 260, the *RS* was finished on the eleventh of the bright half of Śrāvaṇa when the moon was in the Mūla constellation in the year 1089. According to *IE*[3], it was friday, July 21, 1032 A. D. and the constellation was Jyeṣṭhā for seventy-two minutes after sunrise; the remaining part of the day was occupied by Mūla, if we take the year to be one of the Vikrama Samvat. Curiously enough, the same constellation, namely, Mūla falls on the eleventh of the bright half of Śrāvaṇa in the year 1089 of the Śaka Samvat also, the corresponding English date being Saturday, July 29, 1167 A. D.[4] As the day was wholly occupied by Mūla in the year of the Śaka Samvat one would like to take the Samvat mentioned in the stanza as the Śaka Samvat but we shall see just now that the Samvat used here in the stanza is the Vikrama Samvat and not the Śaka Samvat. The fact that the constellation Jyeṣṭhā ruled for seventy-two minutes after sunrise and not Mūla, if we take the year to be one of the Vikrama Samvat, can be satisfactorily explained by taking the stanza to mean that the exact moment of the completion of the *RS* was occupied by Mūla; in other words, Durgadeva finished the *RS* at any time of the day after seventy-two minutes, the period of Jyeṣṭhā, had passed after

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Bharatpur city. The town is surrounded by a mud wall and a ditch. It is said to be taking its present name from its founder, Kumbha, a Jāṭ of the village of Sinsini about six miles to the north-west (See *IG*, Vol. 16, p. 22). Round the city, a fort was built by one Badansingh (See *Mahārāṣṭrīya Jñānakośa*, Vol. 11, pp. 558–559).

1 See footnote 4 on page 6 of the Intro.

2 *IG*, Vol. 8, pp. 74–75.

3 Vol. III, p. 67.

4 *op. cit.* p. 337.

sunrise. There is another consideration also and it is this that there is some possibility of error in calculating and on this ground we can neglect so short a period as seventy-two minutes and suppose Mūla to be occupying the whole day. Thus the custom of naming the constellation of the day after that constellation which is at the time of sunrise will also not be violated. The reasons for taking the year mentioned as one of the Vikrama Samvat are many. In the first place it was customary with the authors to mention the word Śaka, if they meant Śaka Samvat[1]. Thus in absence of any specific hint, the usually accepted Samvat is the Vikrama Samvat. Secondly the author's use of the *Pūrṇimānta* months not only strengthens my inference that he was a Northerner but it also proves that the Samvat used by him is the Vikrama Samvat and not the Śaka[2]. Thirdly, it was the Vikrama Samvat that was current in the Western and Northern India[3]. Swamikannu PILLAI's statement to the effect that in the Śaka Era the months used were generally *Amānta* but *Pūrṇimānta* in Northern India[4] has got to be interpreted only contextually in view of KEILHORN's decisive conclusion on inscriptional evidence that the months used in the Śaka Samvat were almost always *Amānta*[5]. Thus the year 1089 used by our author is to be taken as the year of the Vikrama Samvat and we should have no objection in believing that the actual moment of the completion of the *RS* fell within the period of Mūla which occupied the whole day excepting initial seventy-two minutes.

(iv) DURGADEVA'S OTHER WORKS: (a) *Arghakāṇḍa:* I have mentioned before that Durgadeva had written the *Arghakāṇḍa* also[6]. The line अर्घकांडं दुर्गदेवीयं अ. १०-१८७ occurring in the *BṬ* bears it out[7]. Moreover, the first two stanzas of the Ms. prove

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1 Acharya Jinavijaya: *Kuvalayamālā*, *BV* (English), Vol. 2, Pt. 1, p. 87; 26th stanza:—

सगकाले वोलिणे वरिसाण सएहिं सत्तहि गएहिं ।
एकदिणे णूणेहिं रइया अवरण्हवेलाए ॥

(Ms. of the *Kuvalayamālā*).

2 See Notes on st. 235, p. 89 as well as *IE*, Vol. I, Part I, p. 53.

3 *IE*, *loc. cit;* Acharya Jinavijaya: *Kuvalayamālā*, *BV* (English), Vol. 2; Pt. 2, p. 218.

4 *IE*, *loc. cit.*

5 *IA*, 1896, pp. 271 f.

6 See footnote 4 on page 5 of the Intro.

7 *Ibid;*

beyond doubt his authorship of it[1]. It also is in Jaina Śaurasenī Prākrit and contains 149 stanzas, devoted to the description of different astronomical and astrological circumstances and conditions leading to the rise and fall in prices of various commodities, articles of food, drink and daily use, of animals and others. It passingly refers also to certain astronomical occurrences foreboding famine or foretelling abundance of provisions etc. The schemes of *Uḍpurisa* and *Saṁvaccharapurisa* have also been found briefly outlined.

(b) MANTRAMAHODADHI : The line मंत्रमहोदधिः प्रा० दिगंबरश्रीदुर्ग-देवकृतः मं० गा० ३६ occurring in the said *BṬ* leaves no doubt regarding Durgadeva's authorship of the work[2]. It also makes clear that Durgadeva was a Digambara Jaina and that the work was written in Prākrit. I had no access to this work and hence I am unable to make any statement concerning it. Still, however, it should be said in this context that the mantras as they are found in the *RS* and which are about eight in number, and which have a Jaina as well as, to a small extent, a Brāhmanic background, reveal original colour. Thus it is my inference that so far as the mantras also are concerned, Durgadeva is an representative of a distinct tradition.

(v) APPRECIATION AND ESTIMATE : The author himself had had some glimpses of his fast approaching end[3] and therefore he was in a hurry to dash off this work which was completed in course of three days[4], as he states. So we may safely take this as his last production in which his views on omens and portents had finally stabilized. As previously said, the *BṬ* recognizes Durgadeva as a Digambara Jaina[5] and the Digambara Jaina writers almost exclusively employ Jaina Śaurasenī Prākrit in their literary compositions[6]. This consideration which is entirely well-grounded tempted me to believe that Durgadeva also must

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1 नमिऊण वड्ढमाणं संयमदेवं नरेंदथुअपावं ।
वोच्छामि अग्घकंडं भणि(॰वि॰)याण हियं पयत्तेण ॥ १ ॥
विरगुरुपरंपराए कमागया एत्थ सयलससत्थं ।
लद्धूण मण(॰णु॰)अलोए निद्दिट्ठं दुग्गएवेण ॥ २ ॥

(From the Ms. of the *Arghakāṇḍa*)

2 See line 27 on page 5 of the Intro.

3 See st. 243 of the text.

4 See st. 253 of the text.

5 See line 28 on page 5 of the Intro.

6 *e. g.* Kundakunda. *cf.* his *Pravacanasāra*, *Samayasāra* etc.

have composed the *RS* in Jaina Śaurasenī Prākrit and this is why I have kept the Baroda Ms. as my model in basing the text as it has honestly preserved the Śaurasenī specialities.

As said before Durgadeva calls himself the pupil of Saṁyamadeva who was the pupil of Samyamasena whose guru was Mādhavacandra[1]. Durgadeva undertook the composition of this little work in pursuance of the directions received from Saṁyamadeva[2]. It is unwarranted to say anything about the *gaccha* to which he belonged in absence of any remarks by him regarding that point. Still, however, I am personally of a firm opinion that he, doubtless, did not belong to that high order of Digambara monks who observe rigid discipline and practise very hard austerities. From the viewpoint of spiritual excellence as well as intellectual acquisitions he was far inferior to Kundakunda or Samantabhadra or Pūjyapāda. Nor was he a Digambara layman, pure and simple. But he stood somewhere between the two. In other words he was something like a Yati or a Bhaṭṭāraka[3]. There was a regular class of such Yatis or Bhaṭṭārakas who stood midway between the two extremes of a monk and a layman as a connecting link. They were in possession of definite traditions. There were also well-organised *gacchas* of these Yatis or Bhaṭṭārakas but it is unsafe to say to which such a *gaccha* Durgadeva belonged. He has simply given the names of his guru and grand guru. It seems quite convincing that he had studied much and his intellect roamed over a wide range of learning which he efficiently compressed in 261 Sts[4]. This much is also certain that he had seen and studied the *MK*

1 See st. 254.

2 See st. 255.

3 The word देसजई in st. 258 can also be rendered into देशयति which is a Jaina technical term and means that class of people who have accepted partial monkhood. It is just the opposite of सर्वविरति. The देशयतिs or the देशविरतिs were allowed certain conveniences which were denied to the सर्वविरतिs. These देशविरतिs were popularly known as the यतिs among the Śvetāmbara Jains and as क्षुल्लकs, ऐलकs and भट्टारकs among the Digambara Jains. Thus we can state that Durgadeva was neither a monk in the strict sense of the term nor a layman, pure and simple, though it should also be noted in this connection that the use of the word यति is almost always used with reference to the Śvetāmbaras. This and the use of पंचंगसद्दागम and णीसेससुद्धागम as well as the absence of any mention, direct or indirect, of the fundamental doctrines of the Digambaras can be employed as arguments to prove that the author was perhaps a Śvetāmbara Jaina though I personally hold the opposite view.

4 See sts. 253 and 255.

in all its aspects[1]. It is not definitely known what this *MK* is and by whom it is composed. Its very title is sufficiently suggestive of its being a booklet on Death. Durgadeva seems to have made a capital out of this. At the same it is also true that he has not simply copied down just after the manner of a plagiarist but he has also expressed his original remarks at many places.

Saṁyamadeva the guru of Durgadeva was quite proficient in logic and philosophy. He had obtained perfect mastery in the science of ephemeris and had an admirable command on vocabulary. He was not only an erudite scholar but a politician of a high order and in the art of debates he was a master wrangler.[2] Even though he had been such a sound scholar he was meek[3] also and this added value to his scholarship.

Durgadeva had had the luck to learn at the feet of such a master. He was of a spotless character[4]. His intellect was purified by the water of knowledge. His guru had gone through the whole canon and it is but natural that he might have handed over the traditional canonical knowledge without reserve to Durgadeva who was a deserving pupil. Saṁyamadeva seems to have lovingly initiated him in a variety of scriptures and sciences. Secret of the science of disputation was also obtained by Durgadeva who succeeded in levelling down the disputants by his convincing logic and impressive orations, thereby in a way enlightening and turning round the people who were misguided[5]. All these varied gifts and covetable acquisitions brought him fame and name. Durgadeva, like his guru, was very humble

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1 See sts. 16 and 139 as well as section 4 of the Intro.

2 See st. 257. This is also corroborated by the following lines of the *Arghakāṇḍa* :—

... ... ।
आसी एत्थ महीयले सुविदिदो सत्थत्थपारंगओ
नामेणं सिरिसंयमाइ विबुहो वाइब्भगंधकरी ॥ १४८ ॥
(from the Ms.).

3 See st. 254.

4 Compare the following line of the *Arghakāṇḍa* :—

× × × × ×
नामेणं सिरिदुग्गएव सुकई चारित्तचूडामणी ।
× × × × ×
× × × × × ॥ १४९ ॥ (from the Ms.).

5 See st. 258.

even though he was, as he describes himself, a versatile genius holding command on a number of subjects. We become aware of this princely characteristic of his temper when he says that those who are skilled in the Science of Omens and Portents should correct what has been said by him out of ignorance or arrogance and then publish it[1]. He was fully conscious of such shortcomings especially in view of the fact that the composition was hurried off in course of only three days. At the same he was also quite confident of the sterling merit of his production and therefore he says that it is bound to remain reputed as long as there is Meru, moon or sun[2]. Thus in conclusion we can settle four points without any controversy, namely, (1) Durgadeva was a Digambara Jaina writer, (2) he has used Prākrit language in almost all his three compositions known to us, (3) he was a writer of treatises and not of big works and lastly (4) he was a writer of mystic sciences, magic, commercial astrology etc. There is no literary and epigraphic evidence available that can throw more light than this regarding Durgadeva, his life and works.

4. Maraṇakaṇḍikā

The *RS* makes it abundantly clear that Durgadeva had seen and studied the *MK* in all its aspects[3]. Not only that but he has also made a free use of it, as he did of other works also bearing on the subject, in composing the *RS* as is clear from his own statement[4]. I got a clue to this work from the *Anekānta*[5] and got the Ms. from Delhi[6]. But to my surprise I found no difference between the *MK* and the *RS* excepting some very negligible variants and positional differences of the stanzas. Also the entry in the *Anekānta* gave me to understand, as I believed, that the *MK* was by a different and an earlier writer. In it the sts. 3 to 15 of the *RS* have not been found. It consists of 146 sts. The last stanza of the *MK* tallies with the 162nd of the *RS* and there

1 See st. 256.

2 See st. 259.

3 See sts. 16 and 139 of the text.

4 *Ibid.*, also see Notes on st. 16, p. 75 and p. 91.

5 1941, October, Vol. 4, no. 9, p. 499.

6 Digambara Jaina Sarasvatī Bhavan Pañcāyatī Mandir, Masjid Khajur, Delhi. The Ms. no. is रू 16.

the work ends. The last line as found in it runs as follows:— इति श्री मरणकरंडिका समाप्ता ।[1] The remaining portion, from stanza 163 to 261, of the *RS* has been omitted in the *MK*. Considering the difference in titles of the *MK* very minor[2], this anomaly can be satisfactorily explained only in two ways by either taking the *MK* as a work by an earlier writer or that Durgadeva composed it stopping at 146th stanza and giving the name of the *MK* to that portion. Subsequently he might have enlarged it upto 261 sts. and might have given the title of the *RS* to the whole portion. In taking up the second suggestion, the only objection is that an author himself would not praise his own book by using such adjectives as वर[3] etc. though in literature examples are not wanting where the authors would have pursued further their juvenile literary efforts and shaped the same into perfection later. I for my part believe that the *MK* is by an earlier writer and Durgadeva made a capital of it, though not at all to an extent of a plagiarist. In this case we will have to take the last line of the *MK* (the Ms. of which I got from Delhi) as an error of the scribe or some such error. The copyist, who might have come across some loose folios containing the initial portion of the *RS* (upto 162 stanzas), would have given it the title of the *MK*, on the basis of the third stanza[4], having fallen in a fix regarding the title because the word *Riṣṭasamuccaya* occurs for the first time in stanza 253 of the *RS*. Moreover, the *MK* as such should not abruptly end at 146th stanza (162nd of the *RS*) leaving unfinished what was undertaken in st. 136 (149th of the *RS*). This also throws doubt regarding its being a genuine *MK*. Thus I would close my remarks on the *MK* by succinctly stating that some ancient, typical and authoritative trend of thought and tradition lies embedded in the *MK* which Durgadeva, our author, seems

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1 The second half of the third stanza of the *MK* uses the word मरणकरंडिया:—

× × × × × ।

वरमरणकरंडियाए रिट्ठगणं भासियं सुणह ॥ ३ ॥

2 मरणकंडिया (*RS*, st. 16), मरणकंडी (*RS*, st. 139) and मरणकरंडिया (*MK*, st. 3) practically mean one and the same thing.

3 See st. 16 of the text.

4 पुव्वायरियकमेण य लद्धूणं दुग्गएववितुहेण ।

वरमरणकरंडियाए रिट्ठगणं भासियं सुणह ॥ ३ ॥

(from the Ms. of the *MK*).

to have tried to represent in particular in the *RS* availing also at the same time of other kindred works in general. I thus definitely believe that the *MK* is by a different and an earlier writer and it must be an exhaustive treatise dealing with 5 the advent of Death in all its aspects.

5. The Riṣṭasamuccaya—A critical study

(i) THE RIṢṬASAMUCCAYA: The *RS* (A Collection of Omens and Portents) is a small work containing 261 stanzas in Jain Śaurasenī Prākrit which is not wholly devoid of the influence of other dialects, namely, AMg. and Apabh. As is clear from the colo-10 phon, the author finished its composition in Kumbhanagaranaga which seems to have situated, in those days, near about the territories forming part of Śūrasena country. This leads us to hypothesize that the author must have used Śaurasenī. This supposition finds corroboration from the Baroda Manuscript and 15 the Digambara Jain Saravsatī Bhavan Manuscript which reveal outstanding special features of the Śaurasenī. Moreover, as the author is a Jaina writer, his usages are not entirely exempt from the AMg. traces and also from those of the Apabh. that had, in those days, taken a definite shape. The work contains a brief but 20 perfect exposition of the presages of death (Riṣṭas). It claims a unique position, in Jain and non-Jain literatures, so far as it has compressed, within so short a space, knowledge and informations regarding so vast a subject as the Riṣṭa. He has collected every possible detail, concerning his theme, from all available sources and 25 has presented it in such a vivid and lifelike manner that the reader, without losing interest and patience for a moment, gets what he wants. This shows the author's remarkable power of epitomising. Going against the established theories, he has, at more than one place, given his independent views and conclusions with so 30 much self-confidence that we cannot help feeling that he was not simply a slavish imitator but he was in possession of a distinct tradition the cause of which was dearer to his heart. This is his forte that entitles him to a credit as a first-class original compilor. We are tempted to believe, though temporarily, that 35 the author is not a faithful compilor when he goes away for no obvious reasons from the other traditional paths of conventions and usages. Had he shown these iconoclastic tendencies at few places only we would have emphatically brushed them aside

saying they were the slips of the author but when we feel clearly that it is the deliberate attempt of the author, we must change our opinion and declare that he had inherited a certain tradition which is lost to us and of which he is the only representative to-day.

After a conventional homage to Vīrajina and an incidental description of the excellence of the human existence as well as of the religion of the Jinas, the author, like a businessman, enters directly into the subject throwing some observations on the impious character of eight addictions and a quaternary of passions. The prefatory stage which also includes a reference to a heavy number of diseases and their kinds ends at the 16th stanza. The author broadly divides the Riṣṭas into three main groups, namely, पिण्डस्थ, पदस्थ and रूपस्थ. Under the first category, the author brings the cracking of fingers, the motionlessness of eyes, the loss of the sense of taste, the incessant and causeless falling of the drops from the eyes and the inability to see one's own tongue etc. etc. The second category includes the seeing of the moon and the sun in various forms, the feeling cold of a burning lamp, the appearance of the moon with three curves or with no curve and with no sign of a deer etc. etc. He mentions the निजच्छाया, परच्छाया and the छायापुरुष in the third category and dwelling on them at length he offers his various decisions if the shadow is seen devoid of any limbs, principal or subordinate. After this the author comes to the description of Dreams which are classified as देवेन्द्रकथित and सहज. Assigning various interpretations to the implications of the dreams, the author straightway handles the प्रश्नरिष्ट, after alluding a little to the प्रत्यक्षरिष्ट (resembling somewhat with the पदस्थ) which consists of such things as the greenish appearance of all the directions etc. and the लिङ्गरिष्ट that is again subdivided into शरीरविषय (analogous to the पिण्डस्थ) which is evidenced in the inaudibility of even the least noise etc. and जलादिदर्शन that refers to the appearance of one's face, in water and the allied objects, in a wrong or reverse order etc. etc. The exposition of the प्रश्नरिष्ट is comparatively much absorbing. He enumerates eight types of the प्रश्नरिष्ट, namely, अङ्गुलिप्रश्न, अलक्तप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लग्नप्रश्न. The author says that he, who sees the disc of the sun on the earth after placing hundred times the forefinger of the right hand charged with the māntric power, lives for six months. That is

अङ्गुलिप्रश्न. Then follows the elaborate description of अलक्तप्रश्न and गोरोचनाप्रश्न for which the reader should refer to sts. 152–159 in particular. The प्रश्नाक्षररिष्ट means that one who asks a question regarding the duration of the life of the diseased, should leave off that very
5 question but he should again put the same question in different words after the foreteller has uttered the mantra ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥ in his mouth. Then the foreteller should double all the letters and quadruple the syllables and the total should be divided by seven. The sick person dies if no remainder
10 is left and lives if it is left. Incidentally we come across a fanciful division of the whole kingdom of letters into eight Āyas (here the author is a bit inconsistent regarding the terminology. See especially sts. 163 and 166) and another subdivision into आलिङ्गित, दग्ध, ज्वलित and शान्त. The sick person lives if there
15 is a majority of शान्त letters in the question; and dies, if it is not so. I have so far not come across any reference to this last subdivision which shows that the author was in possession of a distinct tradition. He, then, proceeds to शकुनप्रश्न where also he goes sometimes against the *VRS'* even and thus shows the
20 novelty of his knowledge. In this particular connection, I must mention that the words कालयडो and दहिवण्णो are somewhat difficult to be explained. The words can either be देवताकथित or सहज which are again subdivided into शुभ or अशुभ. सिद्धि, बुद्धि, जय, वृद्धि etc. represent the first type and नट्ठ, भग्ग, मअ etc. belong to the
25 second. The देवताकथित is described in the following way. At the end of the first watch of the night or at the time of dawn, one should move through the city carrying under his left arm the image of Ambikā that is washed, anointed and worshipped, muttering the mantra ॐ ह्रीं अम्बे कृष्मांडि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥
30 It speaks good if he hears good words and forebodes ill to him for whom this is seen, if he hears bad words. The सहजशब्द is also exactly of this kind but there the whole process of carrying the image and uttering the mantra is not to be undergone. The author proceeds further and gives his opinion that a sick man, doubtless,
35 dies if all the three constellations, namely, गर्भनक्षत्र, जन्मनक्षत्र and नामनक्षत्र are pierced by malefics. In no other schemes, गर्भनक्षत्र is given a place (because, perhaps, of the fact that it is difficult to put a right finger on the गर्भनक्षत्र) and this shows the originality of the author's traditional knowledge. The author goes on and
40 discusses about various effects likely to result from the constella-

tion of the name falling on the different parts of the *S'anicakra*. Here also he goes against all the established theories and traditions for which the reader should refer to the Notes. He gives a scheme of the *Avakahaḍācakra* which is definitely different from the recognized one. He, then, rounds off this technical 5 subject by narrating as to how long a particular sick person will live if he fell a prey to a disease in a particular constellation. In this respect also he differs and has his own say to say. He finishes this original composition giving a colophon in which the line of his preceptors, date and place of composition are referred. 10

A cursory glance may perhaps reveal the slipshod nature of the author's style but a careful study proves the reverse. The handicaps encountered while condensing are best known only to those who do it; and it is generally accepted that the art of compiling is one of the rarest. Our author's 15 appreciation chiefly rests on this. The subject itself is such that there is no scope for the author to bring into play his poetic genius or knowledge of literary artifices even if he has got it. Still he has done what he should do and we feel at every step that he goes on with ease and force—all his own. The subject 20 of omens and portents is vast and as old as the Vedas. The insignificance which is likely to attach to the subject is ably disproved by WEBER's having been attracted to it[1]. There are two distinct traditions of this science, namely, Brāhmanic and Jaina.. The Buddhists have not developed this. The origin 25 of the Brāhmanic tradition goes back to the Vedic times and that of the Jaina to the *Dṛṣṭivāda*. Both the traditions widely differ with regard to the implications of the phenomena and the abnormalities, though they both deal with the same perversities, natural, physical and mental. 30

Durgadeva has presented the Jaina tradition in the *RS* as will be seen from a comparative study of the *RS* and the non-Jaina works which are almost always at variance with the *RS*[2]. The *RS* has much in common with the Jaina works like the *ON*, *UBPK*, *SRS'* and *YS'*, though a comparative study of 35 them all reveals some minor differences here also[3].

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1 WINTERNITZ, *A History of Indian Literature*, Calcutta, 1927, Vol. I, p. 191, footnote 5.

2 See sub-section V of section 5 of the Intro.

3 *Ibid.*,

The *Dvāragāthā* which is found only in P at the end and which seems to have been added later on there and which is referred to in the Notes[1] will give us an idea as to how our author has treated the subject. The *SRS'* deals with its theme in entire accordance with the scheme outlined in this *Dvāragāthā* which is also found in the *SRS'*[2].

To see how our author has condensed his subject in the *RS*, following a plan of his own, the reader should refer to section 6 of the Intro.

(ii) ANALYSIS OF THE CONTENTS: I have attempted below an analysis of the contents of the *RS*.

Stanza 1 contains an homage to Vīra Jiṇa. St. 2 states that existence as a human being is difficult to be obtained. St. 3 declares that Jainism is the only eternal truth. St. 4 mentions that a human being is generally overcome with addictions. St. 5 enumerates addictions which are eight, namely, gambling, honey, wine, meat, prostitution, hunting, stealing and concubinage. St. 6 lays down an additional fact that a human being is full of various diseases the number of which, according to St. 7 comes upto five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four. Sts. from 8 to 11 describe exhaustively seven objects producing death. They are poison, snake-bite, weapon, fire, water, falling from a precipice and diseases. Sts. 12 and 13 emphatically say that those people are rare who undertake the twofold Saṁlehaṇā. St. 14 gives a guarantee that he, who takes a vow to fast unto death, necessarily comes to know the Riṭṭhas beforehand. St. 15 refers to the *Ārāhaṇāpaṭākā*. St. 16 informs us that **Durgadeva** had based this treatise of the Riṭṭhas on the excellent *MK* as he came to know it traditionally. St. 17 divides the Riṭṭhas into three main groups such as the Piṇḍattha, Payattha and Rūvattha. The Piṇḍattha Riṭṭhá is fully discussed in 24 Sts. from 17th to 40th. Sts. from 41 to 67 are devoted to the exposition of the Payattha Riṭṭha. St. 68 defines the Rūvattha Riṭṭha which is subdivided into the Ṇiyachāyā, the Parachāyā and the Chāyāpurisa the natures of all of which are dealt with respectively from

1 See Notes on st. 261, p. 94.

2 See section 6 of the Intro.

69 to 84, 85 to 94, and 95 to 106 Sts. Twenty-three Sts. from 107 to 129 are confined to the explanation of the Dreams which are broadly of two types, e. g. Devadakahia and Sahaja though they both are essentially the same as said in St. 114. The Paccakkha Riṭṭha is treated in five Sts. from 130 to134, while the Liṅga Riṭṭha, the two main features of which are Sarīravisaya and Jalāidaṁsaṇa, has been touched in Sts. 135 to 142 and 143 to 147 respectively. Ninety-five Sts. from 148 right upto 242 are solely reserved for the fullest enunciation of the Paṇha Riṭṭha which again is eightfold:—

Sts. 148–152 discuss the Aṅgulipaṇha.
Sts. 153–157 „ „ Ālattapaṇha.
Sts. 158–159 „ „ Goroaṇāpaṇha.
Sts. 160–171 „ „ Paṇhakkhara.
Sts. 172–179 „ „ Sauṇa.
Sts. 180–184 „ „ Devayajaṇiasadda. } These two are further sub-divisions of the Sauṇa.
Sts. 185–192 „ „ Sahajasadda.
Sts. 193–219 „ „ Akkharapaṇha.
Sts. 220–240 „ „ Horāpaṇha.
Sts. 241–242 „ „ Laggapaṇha.

Sts. 220–223 (topics dealt with in twenty-one Sts. from Sts. 220 to 240 have been given, it seems, a general name of the Horāpaṇha) inform us about the knowledge of the Riṭṭha through the *Nāḍīcakka* and the *Bhuaṅgacakka*. Forebodings of death through the *Saṇicakka* are referred to in Sts. 224–226. Sts. 227–236 give a judgment as to how many days a particular Air such as *a*, *i*, *u*, *e* or *o* remains in force. St. 237 records an opinion that one does not live if his constellation, zodiacal sign, group and the date are all pierced by the wicked planets. A scheme of the *Avakahaḍācakka* is outlined in Sts. 238–240. The knowledge of the Riṭṭha through the Lagga is briefly sketched in Sts. 241 and 242. Nine Sts. from 243 to 251 have got a tacit opinion of the author as to what period a particular disease lasts if one is attacked by it in a particular constellation. St. 252 asks a question as to why fasting unto death should not be resorted to if one is in possession of the sure knowledge of his death through the Riṭṭhas? In St. 253 the author frankly says that this treatise styled the

Riṭṭhasamuccaya was conceived and composed in course of only three days. St. 254 pays a tribute to **Saṁjamadeva, Saṁjamasena** and **Māhavacanda** the author's guru, grand-guru and the great grand-guru respectively. St. 255 lets
5 us know that the author undertook to compose it as per instructions from **Saṁjamadeva**–his guru. St. 256 requests those who are experts in the Science of the Riṭṭhas to correct what has been said inadvertently out of ignorance or arrogance. Accomplishments of **Saṁjamadeva** are beautifully
10 pictured in St. 257 and those of **Duggaeva,** the author, in St. 258. St. 259 praises Jainism and announces a firm conviction that the epitome will continue to last as long as there are moon, sun and the stars. St. 260 gives us the date, and St. 261 the place, of the composition.

15 (iii) THE DIALECT OF THE *RS:* I attempt to give below some of the typical and salient features of the dialect used here in the *RS.* I do think that I will have to revise my judgments and conclusions when a critical text of this work appears in the field based on a variety of Mss. hailing from
20 different parts of India.

TREATMENT OF VOWELS: The Skt. words excepting *ṛ, ṝ, ḷr, ai* and *au* are generally retained. A long vowel before a conjunct is, as a rule, shortened. There are found some marked changes which are given below:—of *ā: uddesamitta = uddesamātra* (st.
25 148), *jattiamitta = yāvanmātra* (159), *lavamitta = lavamātra* (253); of *u: purisa = puruṣa* (69), of *ṛ: viddhi = vṛddhi* (186).

SAṀDHIS: Some outstanding examples of vowel *saṁdhi* are discussed here:—*taheva = tathā+eva* (24), *muṇivarinda = munivara+indra* (49). Such illustrations indicate that when two
30 dissimilar vowels came together there was generally a tendency to drop the first vowel. There are also cases of PISCHEL's saṁdhi-consonant[1] as in *saṁjaviyameyaghaḍiyā* (201).

TREATMENT OF INTERVOCALIC CONSONANTS: The general tendency of the Prākrit dialect used in the *RS* is more
35 towards eliminating the non-initial, non-conjunct consonants. Intervocalic (non-initial, non-conjunct) *k* is elided leaving the constituent vowel behind or sometimes making room for *ya-śruti*: *aṇea = aneka* (18), *aṇeya = aneka* (68), *tiaraṇa = trikaraṇa* (72), *paraloa = paraloka* (8).

1 *GPS*, p. 239.

Intervocalic *g* is also dropped leaving the constituent vowel behind or making room for *ya-śruti*: *juala* = *yugala* (1), *royagahiya* = *rogagṛhita* (160). Sometimes it is retained also as in *bhiguvāda* = *bhṛgupāta* (10).

The treatment accorded to *c* in the text is that of eliminating it: *loaṇa* = *locana* (20).

Intervocalic *j* is for the most part omitted; only rarely *ya-śruti* appears: *bhua* = *bhuja* (97), *maṇuatta* = *manujattva* (2); the *ya-śruti* is seen in such examples as *rayaṇī* = *rajanī* (58).

Intervocalic *ṭ* is regularly changed to *ḍ*: *kaḍi* = *kaṭi* (90), *koḍī* = *koṭī* (7), *saṁpuḍa* = *sampuṭa* (39).

Intervocalic *t* is sometimes dropped: *aikaḍhiṇa* = *atikaṭhina* (19), *jūa* = *dyūta* (5); and it is pretty often changed to *d*: *idi* = *iti* (130), *edesiṁ* = *eteṣām* (178), *jadi* = *yadi* (154), *judī* = *yuti* (11). *dhidi* = *dhṛti* (36), *rasādala* = *rasātala* (127). With respect to this feature of intervocalic *t*, it should be mentioned here that the Mss. widely differ. But as I have made it clear before, it can be accounted for in this way that the text of the Poona Ms. is under Mahārāṣṭri influence[1].

Intervocalic *d* is for the most part dropped: *khaggāi* = *khaḍgādi* (83), *Duggaeva* = *Durgadeva* (16); sometimes *ya-śruti* also appears as in *pāya* = *pāda* (1).

Initial or conjunct *n* is sometimes changed to *ṇ* and sometimes not: (a) *ṇaccanta* = *nṛtyan* (128), *ṇajjati* = *jñāyate* (103), *ṇara* = *nara* (133), *ṇāuṇ* = *jñātvā* (121); (b) *nāsagga* = *nāsāgra* (98), *niddiṭṭha* = *nirdiṣṭa* (107), °*bhinna* = *bhinna* (83); but medial *n* is always changed to *ṇ*: *ūṇa* = *ūna* (61), *tiyasaṇāha* = *tridaśanātha* (59), *bhoaṇa* = *bhojana* (62).

Intervocalic *p* is either dropped or changed to *v*: *palāva* = *pralāpa* (48), *saṁpuḍa* = *sampuṭa* (39); initial *p* is usually retained: *puṇa* = *punaḥ* (145); sometimes dropped also as in *ūṇa* = *punaḥ* (126).

Intervocalic *kh* is usually changed to *h*: °*naha* = *nakha* (27), °*sihī* = *śikhin* (59); intervocalic *ṭh* is changed to *ḍh*: *aikaḍhiṇa* = *atikaṭhina* (19); intervocalic *th* is changed to *h*: *vikahā* = *vikathā* (110); intervocalic *dh* is almost always changed to *h* as in *bahuviha*° = *bahuvidha* (4), *mahu* = *madhu* (5), *ruhira* = *rudhira* (26); but *dh* in *kabandha* remains unchanged

1 See sections 1 and 2 of the Intro.

(80); intervocalic *bh* is changed to *h* as in *lāha* = *lābha* (106), *suha* = *śubha* (106). Curiously enough, there is agreement regarding the change of intervocalic *dh* to *h* among the Mss. as there is disagreement concerning *t* among them.

5 Non-initial *y* is usually retained: *kasāya* = *kaṣāya* (24), *payatta* = *prayatna* (13); sometimes, though very rarely, it is dropped also as in *aisaa* = *atiśaya* (39); initial *y* is pretty often changed to *j*: *jai* = *yadi* (19), *jatta* = *yatna* (14), *juala* = *yugala* (1), *judī* = *yuti* (11).

10 Usually *r* is retained: *aṇuratta* = *anurakta* (6), *virala* = *virala* (12); it is hardly that non-initial *r* is changed to *l* as in *calaṇa°* = *caraṇa* (101).

Intervocalic *v* is retained: *aṇavaraya* = *anavarata* (34), *pavaṇa* = *pavana* (32), *lavaṇa* = *lavaṇa* (24); note *jiyai* = *jīvati* 15 (20) and also *jiai* = *jīvati* (66).

Of the three sibilants, only the dental *s* is used: *kasāya* = *kaṣāya* (24), *visaa* = *viṣaya* (9), *sasi* = *śaśin* (41), *siṭṭha* = *śiṣṭa* (105).

THE TREATMENT OF CONJUNCTS: I have mentioned below 20 some of the typical examples of the conjunct consonants, medial and initial: *uḍḍha* = *ūrdhva* (25), *gujjha* = *guhya* (141), *thaddha* = *stabdha* (20), *nivviyappa* = *nirvikalpa* (42), *puvvattha* = *pūrvastha* (87); according to Hemacandra, *pūrva* should be *purava* in Śauraseni[1]; *phāsa* = *sparśa* (9), *baṁbha* = *brahman* 25 (146), *vaṅka* = *vakra* (88), *vidiya* = *dvitīya* (181), *sara* = *svara* (161), *sāṇa* = *śvāna* (179), *siṁbha* = *śleṣman* (11); *appaṇo* = *ātmanaḥ* (64) is an example of assimilated non-initial conjunct while *kasaṇa* = *kṛṣṇa* (156) and *rayaṇa* = *ratna* (1) are obtained through simplification by anaptyxis.

30 PARTICLES etc: *a* (15), *ya* (6); *aha* (81); *ahava* (256); *iya* (38), *tti* (17); *ittha* (33); *iha* (4); *u* (20), *tu* (111), *du* (22); *uvariṁ* (213); *evaṁ* (111); *kiṁ* (151); *ciya* (250); *jai* (100); *ṇaṁ* (227); *tattha* (71); *taha* (7); *tā* (19), *to* (8); *ṇavari* (2); *pi* (42) and *vi* (226) after an *anusvāra*; *puṇa* (69), 35 *ūṇa* (126); *lahu* (32); *sammaṁ* (70); *hu* (23).

NUMERALS: *ikka°* (126), *iga°* (153); *eyārasa* (247); *cau* (51), *cauro* (225), *cāri* (51); *cha* (52); *tiṇṇi* (92); *daha* (52); *duṇṇi* (76), *do* (92); *pañca* (93), *paṇagaṁ* (81), *paṇaraha* (156); *bārasa°* (231).

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1 *PV*, 4, 270.

TYPICAL WORDS: *calla=calana* (25); *chiḍḍa* or *chidda=chidra* (52; 47); *chūbhai=kṣipati* (182); *jhaḍappa=spandana* (25); *duraya* (? 213); *pavvodavvā* (? 52); *rakkhoha* (? 166); *rukkho* (? 206); *hāda=ghāta* (226).

DECLENSION: Morphological plan of the dialect of the *RS* is discussed here; Masculine nouns: Singular: Nom. *jīvo* (2), *hāde* (226); Acc. *dehaṁ* (86); Instr. *palāreṇa* (48); Dat. *jassatthe* (100); Abl. *niamā* (74), *samāsado* (114), *homavihio* (111); Gen. *devassa* (117); Loc. *ghamme* (97), °*purisammi* (106), °*samayamhi* (183): Plural: Nom. *dasaṇā* (27), *diahā* (244), *diṇa* (244); Acc. *diyahā* (88), *diyahe* (103); Instr. *puvvasūrīhiṁ* (31), *muṇindehiṁ* (41); and very rarely without an *anusvāra* especially when it comes at the end of a line; Gen. *ṇayarabbharāṇam* (177), *sāṇāṇam* (179); Loc. *sesesuṁ* (209). Neuter Nouns; Singular: Nom. *jīviaṁ* (3); Acc. *gehaṁ* (62); Abl. *gehāo* (126), °*rūvao* (197). Plural: Nom. *nayaṇāiṁ* (21); Acc. *suminạiṁ* (108). Some typical forms of the feminine nouns are noticed below:-Nom. plu. *koḍio* (7); Acc. sing. *aṅgasohī* (109), *tajjaṇī* (151), *paḍimā* (182) and *muñcantī* (90)—all these are Apabh. forms; Acc. plu. *disāu* (132)—an Apabh. form; Gen. sing. *paḍimāe* (119); Loc. sing. *nisāe* (108); Loc. plu. *jaṅghāsu* (119). Some outstanding forms of the consonantal stems are to be found in *appaṇo* (64) etc. The following are the typical examples of the pronominal forms: (Masculine) Nom. sing. *jo* (47), *so* (14); Acc. sing. *iya* (183); Gen. sing. *jassa* (77), *tassa* (76); Loc. sing. *tammi* (110); Nom. plu. *ede* (176), *savve* (186); Gen. plu. *tāṇa* (9); (Neuter) Nom. sing. *jaṁ* (18), *taṁ* (112); Plural: Nom. plu. *edāiṁ* (5), *tāiṁ* (5); Gen. plu. *edesiṁ* (178).

VERBAL DERIVATIVES: Only noteworthy participles are noticed below: (a) present participles: *dhūmanta* (80), *dhūmāyanta* (55), *pajalanta* (59), *bhamamāṇa* (50), *bhuñjanta* (24); (b) present passive participles: *kaṭṭijjanta* (82), *kahijjamāṇa* (40), *bhaṇijjamāṇa* (42); (c) past passive participles: *ojutta* (110), *niddiṭṭha* (35), °*vajjia* (86); (d) potential passive participles or the necessitative forms such as *ṇāyavva* (18) etc. are also found; (e) gerunds: *kiccā* (161), *ṭhiccā* (15), *ṇhāvittā* (182), *pakkhālittā* (137)—all these are AMg. forms; *ahimantiūṇa* (63), *ghittūṇa* (182), *jiṇiūṇa* (15), *laddhūṇaṁ* (16)—all these are Māhārāṣṭrī forms; *ahimantia* (43), *uvvaṭṭia* (158),

pakkhālia (125)—all these are Śaurasenī forms; *kārevi* (146), *javiuṁ* (160), *ṇāuṁ* (121), *bandhevi* (128), *mantevi* (70), *samalahevi* (182)—all these are Apabh. forms.

CONJUGATION: We come across the following conjugational forms in the *RS:* Present 1st. per. sing. *bhaṇāmi* (1); 3rd. per. sing. *jiyai* (20), *jīvai* (128), *bhamaḍei* (35), *havei* (6), *hoi* (4); 3rd. per. plu. *kuṇanti* (62), *havanti* (34), *hunti* (27); Imperative 2nd. per. sing. *udara* (43); 3rd. per. sing. *acchau* (106), *sovau* (109); 2nd. per. plu. *kuṇijjaha* (91), *cintaha* (155), *joeha* (72), *nisāmeha* (42), *viāṇeha* (25); Potential 3rd. per. sing. *have* (42; 149); Present (passive) 3rd. per. sing. *ṇajjati* (103), *dīsai* (85), *bhaṇṇae* (Prākritized form of the Skt.) (68), *bhaṇijjai* (46); 3rd. per. plu. *labbhanti* (204); Imperative (Passive) 3rd. per. sing. *nisuṇijja* (40).

Sometimes Loc. is used for the Instr. as in *asuhe* (184), *kiṁ jaṁpie ittha* (218), *jaṁpie bahave* (151); irregular forms such as *ghittūṇa* (182) and ungrammatical forms such as *āie* (220), *jīvaṁ* (171) and °*mahurattaeṇaṁ* (111) are also to be met with. Sometimes the initial consonants are also seen to have been eliminated as in *uddhii* (? 225), *ūṇa* (126) and *hāde* (? 226).

THE PLACE OF THIS DIALECT AMONG THE PRĀKRITS: This grammatical survey will enable us to fix the place of the dialect of the *RS* among various Prākrits. It must be mentioned at the outset that it has inherited many characteristics common to Prākrits such as the loss of vowels *ṛ*, *ḷr*, *ai* and *au*, general tendency towards eliminating the intervocalic consonants, tendency to assimilate the conjunct when not simplified by anaptyxis and reduction of the sibilants as well as of the nasals to one. Words like *mitta* etc. are to be found in almost all the dialects. Forms like *judi*, *bhiguvāda*, some of the gerunds and particles such as *tā* and *ṇaṁ* smell of Śaurasenī.

Treatment of intervocalic consonants is very uncertain though for the most part the inclination is towards elimination–a phenomenon quite usual in the Māhārāṣṭrī Prākrit. It should be noted in this context that Kālidāsa's Śaurasenī, unlike Bhāsa's, omits intervocalics. The softening of *t* and conjugational forms like *udara* are exclusively the peculiarities of Śaurasenī. The dental nasal is more often cerebralized whether it is initial, medial or conjunct. This is a Śaurasenī feature. The treat-

ment of aspirated consonants *th*, *dh*, etc. agrees pretty often with the Māhārāṣṭrī. In AMg. *r* is many times changed to *l*; in our text *r* is sometimes retained or is also changed to *l* which is more in keeping with Śaurasenī.

In morphology, the Nom. sing. termination of a-stems is *o* which agrees with Māhārāṣṭrī as well as with Śaurasenī and at times *e* which is a feature of AMg. and sometimes it has no termination which is a peculiarity of Apabh. The Loc. sing. has *e*, *-ammi* or *-aṁmi* and *-aṁhi*. *E* and *-ammi* are, normally found in AMg. and Māhārāṣṭrī. *-Ammi* is not impossible in Śaurasenī. Our text has *-aṁhi* also which is shared by the Girnār edict of Aśoka. The pronominal form such as *edesiṁ* which is the Gen. plu. of *etad* is Śaurasenī with vengeance. The present 3rd. per. sing. termination is more often Śaurasenī than Māhārāṣṭrī. The forms of gerund belong either to AMg. or Śaurasenī or Apabh. Sanskrit influence is also seen sometimes working as in *taṁmuhe* which indicates that the parallel Sanskrit phrase was present there in the mind of the author. *Labbhanti* for *labhyante* and *bhaṇṇae* for *bhaṇyate* are the Prākritised forms of Skt.

Thus it can be seen from the foregoing remarks that the dialect of the *RS* is essentially a Jaina Śaurasenī Prākrit influenced sometimes by AMg. and at more places by Apabh.

(iv) Metre: In this treatise, the metre employed by the author is the Gāhā which is the most ancient and one that is largely used in the Prākrit literature. It is called the Mātrā-vṛtta as it is based on the Mātrā–a theoretical unit. It is of the type called Āryā in Sanskrit (संस्कृते तु गाथेवार्याख्या—commentary on *KD*, II, 4) which is regulated by the number of the Mātrās called the syllabic instants in each quarter. One Mātrā is allotted to a short vowel and two to a long. It has four quarters (though it is more commonly called a Dvipadī) the first and the third of which have each got twelve Mātrās, the second eighteen and the fourth fifteen[1]. The last letter of the first half and the second half is to be considered long, that is to say, it should be considered as one having two Mātrās. The uneven gaṇas in a Gāthā should not have a गुरुमध्यचतुर्मात्र (ISI). The twenty-first, the twenty-fourth and the fifty-first Mātrā should be always

1 cf. पढमं बारह मत्ता बीए अट्ठारहेहिँ संजुत्ता ।
जह पढमं तह तीअं दहपंचविहूसिआ गाहा ॥
PP, p. 108; 54.

short[1]. The caesura usually occurs after twelve Mātrās. There are three principal varieties of a Gāthā according to *GL* (See sts. 17–20), namely, Pathyā, Vipulā and Capalā and according to *KD* there are further more three sub-varieties of the last two (II, 8). Among the metres which can be derived from the Gāthā, by the addition or omission of a few Mātrās, three, namely, Gīti, Udgīti and Upagīti are more noteworthy (See *GL*, sts. 26, 27 and 28). They were also styled as the Udgātha, Vigāthā and Gātha (*op. cit.* sts. 63, 64). According to the same source, there are two other types, also, named Gāhiṇi and Khandhao (*op. cit.* st. 65).

In the present work, the author has tried only the Gāthā metre. At the end of the work, he has used the शार्दूलविक्रीडित (See sts. 257, 258 and 259). At eight places he has employed the varieties of the Gāhā metre, namely, the Mukhavipulā (sts. 1, 154 and 212), the Udgātha, better called the Gīti, (sts. 63, 173 and 187), and the Gātha, also called the Upagīti (sts. 228 and 233). The emendment य of the st. 228, in the first half, is quite necessary but we can dispense with the पंच and also take the stanza to be an example of the Gātha. The st. 233 ought not to have been emended because it can, as it is, represent the variety of the Prākrit metre Gāhā, called the Gātha. So also the author can be justified, as far as the st. 63 is concerned, if we take the metre attempted there to be the Udgātha. The stanza, then, is not at all defective metrically. There are only two stray cases of the Gaṇa-fusion as is evident from the sts. 56 and 172. It is clear from the emendations made in the text that almost all of them are based on the considerations of context, grammar, construction and subject-matter. Thus it can be said with justification that the author has shown good command on the use of at least one prevalent Prākrit metre called the Gāhā.

(v) THE *RS*–A COMPARATIVE STUDY: I have attempted below a comparative study of the *RS* with the well-known representative works of the Jain and non-Jain literatures.

1 cf. सत्त गणा दीहंता जो ण कहू णेह जो विसमे ।
तह गाहे बिअद्धे छट्ठं लहुअं विआणेहु ॥
PP, p. 110; 56.

The *RS* and the AV[1]

The earliest distinct reference to dreams and omens as a part of portents is found in the *AV*. It is also shown there how to ward off their evil influence. Thus, pathological condition, its implication and the means to get rid of it have all been touched in the *AV*. This shows the antiquity of the science of omens and portents. The idea which is in germinal form here is worked out in its various detail by the subsequent observers of all the schools as it happened with respect to all other sciences.

The *RS* and the *AA*[2]

The *AA* goes a step further than the *AV* and declares that he, who feels the sun like the moon and also feels that the sun does not send the rays, lives but for a short period. He dies shortly, according to the *AA*, who sees the sun as if it were a hole; who sees the shadow full of deformed and destroyed limbs; who sees, in a mirror or water, that his head is not reflected as it should be; or a virgin also sees, in the mirror or water, a distorted reflection of his head. If one does not hear the sound just resembling that of a burning fire, after having closed the ears, he dies soon. According to it, death comes soon in the case of one who notices that the fire is blue-coloured. The *AA* treats these phenomena under the Pratyakṣadarśana which is just analogous to the Pratyakṣa Riṣṭa of the *RS* (st. 131). The *AA* deals with the dreams also. One, who sees a black man in the dream, dies soon. He is attacked with premature death if he goes southward in the dream surrounded with donkeys and hogs. All these phenomena have been clearly described, with insignificant variations in matters of detail, in the *RS*, which, besides saying about the prematureness of the death, makes a specific mention of the periods also (sts. 59; 46; 75–84; 143; 38; 142; 126; and 123). It cannot be said whether the *RS* has inherited the tradition of the *AA* or not because the latter does not give the time-limit of death. But so far as the pathological conditions and their untoward effect are concerned, both *RS* and *AA* have much affinity between them.

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1 For the passage concerned, see App. I, p. 97.

2 See App. II, p. 97.

The *RS* and the *ON*[1]

The *ON* is an old authoritative Jaina work supposed to have been composed by Bhadrabāhu. It takes a passing notice of the good omens such as a sound of the conch and the kettle drum, an appearance of an umbrella and a banner, 5 a sight of a monk, white flower, curds and a flag. All these have been referred to as good omens indicating success (109 and 110). The *ON* is next to the Jain canon in importance. Thus a reference to omens and portents, in the *ON*, is, by all means, most significant. As far as the above omens and their 10 meaning are concerned, the *RS* (st. 189) is in complete accord with the *ON*.

The *RS* and the *MBh*[2]

Certain phenomena which can prognosticate coming dangers have been found described in the *S'āntiparvan* of the *Mahābhārata* (*MBh*) also. But the *RS* widely differs from it 15 regarding their implication and interpretation. Let us see that.

The *RS* curses one who cannot see the lamp and the moon (st. 140) with immediate death in contradiction to the *MBh* which liberally grants the scope of a year's life (XII, 317; 9). The man whose life's duration is to be settled should see the shadow 20 of another man whose limbs are perfect and proportionate and while so doing if he finds certain limbs destroyed or distorted, in the shadow, he lives for specific periods mentioned for specific phenomena (*RS*, sts. 86–94; 96–106). But the *MBh* summarily puts the whole aspect, mentioning that he, who sees the shadow 25 deformed or deprived of a particular organ of the body, lives only for one year whether the deformed or destroyed organ may be head or heart (XII, 317; 10–11). The *RS* states to the effect that he who sees a hole either in the moon or the sun, continues for a year here (sts. 45, 46) while the *MBh* endows him 30 a six months' life (XII, 317; 13, 14). If the teeth become dark without any reason, he lives at the most for seven days, according to the *RS* (st. 34), but the *MBh* prescribes the worst for him (XII, 317; 15).

The *RS* and the *VP*[3]

The *RS* assigns different periods if one sees disfigured

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1 See App. III, p. 97.
2 See App. IV, pp. 97 f.
3 See App. V, p. 98.

limbs in a shadow (sts. 74-85); but the *VP* makes a general statement that one, who sees a distorted shadow, lives for four or five months (19; 7). The *RS* contains a view that he who does not see his face well in water stays for six months on this earth (st. 143) but the *VP* narrows down the limit to not more than a month (19; 9). The *RS* allots three days' life to one whose hands and feet soon dry up after water is applied to them (st. 31), but the *VP* liberally grants ten days' life though it should be noted that it refers to heart and feet and not to hands and feet (19: 11); the *YS'* prefers the golden mean and gives him six days' life (5; 165). The *RS* makes a specific mention of a week's life in the case of one who does not feel the smell of a lamp (st. 139) but the *VP* vaguely states that death is imminent in his case (19; 21). A month's life is in store for him, informs the *RS*, who is led dancing, to the southern direction in the dream (st. 128), but here also the *VP* points simply to the impending danger of death without referring to a definite period (19; 25). He lives for a week and no more if he cannot hear, mentions the *RS* (st. 29), but the *VP*, taking notice of this phenomenon, simply says that it is one of the two greatest evils, the second being the inability of the eyes to see the light (19; 28). According to the *RS*, he is about to lose his life whose eyes are stationed upwards without motion (st. 25); the *VP* interprets this as indicative of the unbalanced humours (19; 30).

The *RS* and the *MatP*[1]

The chaps. 242 and 243 of the *MatP* deal with evil signs prognosticating death, especially dreams and omens, good and bad. The *RS* and the *MatP* are uniform, almost cent per cent, in their treatment though they both are representatives of different traditions. The *RS* condemns the dreams in which the vomit (st. 122), the falling of the moon and the sun (st. 124), the destruction of the limbs (st. 127) and the going towards the south (st. 128) are seen. They are also referred to as bad in the *MatP* (242; 9 and 11). But at the same time, it is interesting to note that with respect to the realization of dreams both are entirely different. The *RS* enunciates a principle that the dream dreamt in the first watch, second watch, third watch and the fourth watch of the night

1 See App. VI, pp. 98 f.

comes to materialize in course of ten years, five years, six months and ten days respectively (st. 115) while the *MatP* lays down, in clear contrast, that it will be realized in course of a year, six months, three months and one month respectively (242; 17, 18). It further states that the dream dreamt just before sunrise shall yield fruits during ten days (242; 19) while the *RS* is completely silent with reference to the dream of the dawn.

A little difference apart, both *RS* and *MatP* resemble each other in point of good and bad omens. The *RS* commends the sight of white mustards, umbrella, banner, curds (st. 189) and the courtezan (st. 190) as auspicious and so does the *MatP* (243; 17, 18, 19, 20). A little technical difference is made manifest by the *RS* which recognizes the sight of a Nigganṭha (monk) as a good omen (st. 189) while the *MatP* enumerates Muṇḍa (a variety of a monk) among inauspicious omens (243; 3). The destruction of an umbrella and a banner is alluded to by the *RS* as bad (st. 191) but the *MatP* goes a step further and brands the falling down also of the same as evil (243; 12). There is between them one more funny difference which is evidenced thus: in the *RS* the sight of a woman in menses (st. 178) and in the *MatP* the sight of a dirty man has been counted among bad omens (243; 3).

The *RS* and the *YS*[1]

The *YS* also hints at the portents technically called the Ariṣṭas by it (3, 22; page 147). It takes a passing notice and does not care to attach any significance but that they foretell death. So the effect, good or bad, of a certain prodigy is not to be found therein. In the *YS*, the whole realm of portents is broadly divided into three groups, namely, physical, mundane and divine. The knowledge of them all gives us simply an insight into the whenness of the death (*loc. cit.*). The first group generally consists of such abnormal occurrences as the inability to hear a peculiar indistinct sound when the ears are closed and the incapacity to see when the eyes are steady (*loc. cit.*). According to the *RS*, the first event hastens him to death in course of seven days (st. 139) and the second brings sudden death (st. 140). The second group, in the *YS*, refers to such phenomena as the sight of the

1 See App. VII, pp. 99 f.

Yamapuruṣās or the dead fore-fathers and the third section enumerates such portents as the seeing of the Svarga or the Siddhās. The common result of such abnormal experiences, visual or auditory, is, according to the *YS*, death. The phenomena falling under the second and the third group have also been referred to in the *RS* with this essential modification that the sight of the Yamapuruṣās or the Siddhās takes place in the dream and different interpretations have been put on all of them (st. 126). The Rūpastha Riṣṭa is divided into Pratyakṣa and Liṅga in the *RS*. The second is again sub-divided into Śarīra-viṣaya and Jalādidarśana. Śarīraviṣayaka Liṅga Riṣṭa of the *RS* (sts. 130 and 136) just resembles the Ādhyātmika or the physical Riṣṭa of the *YS*.

The *RS* and the *MP*[1]

The *MP* is as respectable as the Buddhist Canon. It is equally authoritative also. It is in the form of questions put by a king named Milinda and answered by Nāgasena. It refers to the phenomenon of dreams only casually. Thus there is no possibility of comparing the *RS* with the *MP*. It simply says whether good or bad will follow from the dreams dreamt. The Buddhist works are almost silent on the subject of omens and portents. Both *RS* (st. 108) and *MP* (297–301) agree regarding the fact that the dreams take place also on account of the excess of wind, bile and phlegm but they should not be relied on.

The *RS* and the Three *Saṁhitās*

The Saṁhitās are the oldest and the authoritative, available works on medicine. Every treatise on medicine, small or great, old or new, suitably deals in brief or at length, with omens and portents as it does with diagnosis prognosis, etiology, treatment and nursing. It was essential for the physician to know the coming danger of disease and death. One of the many pleas put forth in these Saṁhitās was also to get a working knowledge of the evil signs which alone could prevent a physician from falling into disrepute. Thus it was in fitness of things for the compilers of the Saṁhitās to acknowledge and assign an adequate place to the Riṣṭas. Through the Riṣṭas which are outward manifestations of the internal pathological changes, the physician could correctly form his

1 See App. VIII, p. 100.

judgment about his possible success or failure if he chose to treat the patient. It should be broadly mentioned that the Saṁhitās mostly treat of the dreams of the patients and the omens seen by the physician while going to see and examine the
5 patient as well as seen by one who might have been sent to call the physician. Other aspects of the portents are left untouched in the Saṁhitās. I have first compared the *RS* with the *KS*.

(a) The *RS* and the *KS*:[1] It is stated in the *RS* that he lives for a week if water placed on his bosom dried up at the end of the day, in the dark-half; and in the bright-half
10 if the reverse happens, meaning thereby, that if the water soon dries up (st. 60). This phenomenon is referred to in the *KS* but with important modifications. According to it, he lives for half a month if the water on the bosom dries up first, after bath, when all other limbs are still wet (pp. 59-61; 7).
15 The *RS* declares that he, as good as a dead man, lives for a month, who is led, in the dream, to the south, dancing and with red flowers on the person (st. 128). The *KS* does not clearly specify the duration but refers to it in context of a disease of hysteria. It advocates a theory that one gets
20 hysterical if he dances in the dream in the company of goblins placing red flowers and garments on the body and anointing it with red sandal-wood paste (pp. 59-61; 14, 15). In the opinion of the *RS*, he lives, indeed for a month, who is led, in the dream, to the southern direction, on (the back of a)
25 buffalo, donkey or camel, having been anointed with ghee or oil (st. 123). This statement of the *RS* finds ample support in the theory of the *KS* which formulates to the effect that a man, who dreams that he is shaven, ends his life with fever if he is driven to the south (sitting) on the dog, or donkey or if
30 he is pulled by them (pp.59-61; 22-23). The *RS* describes that there is no go but death for a sick man if a man, who has undertaken to see the omens for his sake, sees a menstruating woman, while deciding his fate through omens (st. 178). In this connection, the *KS* mentions an uncouth man instead of a woman
35 in menses (pp. 59-61; 28). The *RS* takes a weeping crowd to be a bad sign (st. 178) but it is controverted by the *KS* according to which it is considered auspicious (pp. 59-61; 33).

1 See App. IX, pp. 100f.

(b) The *RS* and the *CS*:[1] The *RS* presents a tradition that he lives for half a year to whose all limbs the flies persistently stick (st. 138). This theory is echoed in the statement of the *CS* which, though no definite period is mentioned, agrees in the main outline (2; 21-22) and 5 substance with it. Both the *RS* (st. 64) and the *CS* (3) tally with each other regarding the phenomenon of extremely white teeth the only consequence of which is immediate death. The *RS* advances a principle according to which one dies in course of a week at the most if he cannot hear the 10 indistinct ringing sound in the ears when they are closed with fingers (st. 38). This is materially supported by the *CS* which warns the physician not to undertake the treatment of that sick man in whose case the aforesaid symptom occurs, knowing him to be as good as dead (4; 20). He is for 15 a month here and no more, enunciates the *RS*, if he is led southward in the dream (riding) on a buffalo, donkey or a camel (st. 123). This theory is endorsed by the *CS* which adds that he dies of tuberculosis and omits to mention the duration of his life here (5; 8). Regarding the nature of the dreams, all the 20 works on omens and portents are almost unanimous. Thus the falling of the moon and the sun, in the dream, is considered inauspicious in the *RS* which also states that the man, thus dreaming, will live for a month and a little more (st. 124). The *CS* does not bother about fixing the limit of life but simply mentions 25 its ominousness (5; 35). The *RS* informs that his life here is not more than a month who goes in the dream, southward, dancing and placing red flowers on the body (st. 128). The *CS* also supports the theory materially though it does not give the time-limit (5; 37). The *RS* assigns different periods to the deformities or 30 destructions of separate limbs as they are reflected in the shadow (sts. 75-107); while the *CS* makes a simple statement, dismissing elaborate and cumbrous discussion, to the effect that the shadow reflected in a moonlight, sunlight, light of the lamp or a mirror should be considered such as signifies death if it be 35 deformed or devoid of a certain limb or if there is partial destruction of the limb (7; 4-9). Both *RS* and *CS* agree respecting the phenomenon of exhaling a cold breath. The *RS* announces imminent death as a result (st. 134) and so does the

1 See App. X, pp. 101 ff.

CS (7; 24). The *RS* is clear on the point that he is destined to live for a month and no more if a fat man becomes lean all of a sudden or vice versa (st. 22). The substance of this theory is also to be found in the *CS* which, as usual without giving a particular limit, advises the physician to reject the case as it is cent per cent likely to prove fatal (8; 10). The *RS* notes that he, who exhales a cold breath (st. 134), soon dies. This pathological condition has also been recorded in the *CS* (11; 20). The trembling of body (without any reason) has been referred to as evil by both; the *RS* (st. 22) and the *CS* (11; 10) are unanimous in granting one month's life. A simple sight of the serpent or cat and the hearing of bad words such as 'destroyed', 'broken' etc. as well as of the sound of the destruction of a banner are all considered by the *RS* as inauspicious (sts. 178; 187; 191; 192). This is wholly justified by the *CS* also (12; 28–30). According to the *RS*, the emitting of cold wind from the mouth, nose and anus (st. 32), the loss of smelling power (sts. 133; 139) and the extinction of bodily lustre (st. 20) are all bad signs which betoken danger immediately or after some specifically mentioned time. These physical abnormalities have also been mentioned as evil in the *CS* (12; 51, 52). In the category of good omens, the *RS* records the curds, king, banner, sandal-wood, white flower (such as *jui*), white mustard, white garment, the blowing of a conch and the beating of a kettle-drum (st. 189). The woman with a boy brings good (st. 190). All these have been referred to as such by the *CS* also (12; 71–86). There is found no essential difference between these two except in the appearance of a weeping crowd which is interpreted, curiously enough, as bad by the *RS* (st. 178) and as good by the *CS*, like all other works on the subject (12; 86).

(c) The *RS* and the *SS*:[1] The *RS* presents a theory that he lives, indeed, for a month who, anointed with ghee and oil, moves, in the dream, towards the south (sitting) on the buffalo, donkey or a camel (st. 123). The same is the case, according to the *RS*, regarding him also who, in the dream, falls in a pit full of blood, pus, fat, oil or ghee (st. 129). The *RS* propounds a theory that he, who sees, in the dream, the falling of the sun or the moon, lives a little more than a month (st. 124). He is destined to live for two months, informs the *RS*, who vomits in

1 See App. XI, pp. 103 f.

the dream (st. 122). All these four abnormal experiences of the dream have been referred to as inauspicious, with negligible variations in the *SS*, which also is, like the *KS* and the *CS*, silent on the point of specific time-limit (29; 55, 56, 59, 63, 64). There is essential harmony between the two, regarding the significance of the appearance of a monk and a white garment, though the *RS* deals with them under good omens (st. 189) and the *SS* under good dreams (29; 76, 77).

The *RS* and the *VS*[1]

There is some essential radical difference between the *RS* and the *VS* regarding the ominousness or otherwise of the beasts and birds going from south to north or east to west and vice versa at the time of starting or deciding the result of a particular event. The *RS* states, in unambiguous terms, that if a female cuckoo or a jackal that goes from the south to the north, making noise, indicates that the sick person will survive the attack and live (sts. 173–174). The *VS* does not support this (86; 37). The *RS* mentions that a horse, going to the north from the south signifies good (sts. 173–174); while this is controverted by the *VS* which states that a horse going to the east or seen in the east is auspicious (86; 45). According to the *RS*, a pigeon going to the south, making noise, betokens death to the sick person (sts. 173–174). The *VS* does not lend support to the theory (86; 21). An owl, going to the north, destroys the life of a sick person, declares the *RS* (st. 175). This is corroborated by the *VS* (86; 21, 37). In the opinion of the *RS*, a cock going to the north prognosticates death of the sick (*loc. cit.*). The *VS* goes against this theory (86; 58). Both *RS* and *VS* resemble each other in the evil nature of the crow's flight to the north (*RS*, *loc. cit.*; *VS*, 86; 21). A mungoose robs the sick person of his life, according to the *RS*, if it is seen going to the north (*loc. cit.*). But the *VS* modifies the statement by saying that it is bad if it is seen in front (86; 41). With respect to the bad implication of the deer's going to the north, both agree (*RS*, *loc. cit.*; *VS*, 86; 23). According to the *RS*, even the sight of a hare is bad (st. 176); while according to the *VS*, the sight of a hare in the west only is undesirable (86; 22).

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1 See App. XII, p. 104.

The *RS* and the *YS'*[1]

The *RS* mentions the life of one, who suddenly becomes fat or lean, to be for a month (st. 22), while the *YS'* gives him seven months' more life (5; 141). The *RS* declares that he, whose hands and feet dry up soon, lives only for 5 three days (st. 31); but the *YS'* allows him three days more (5; 165). It is stated in the *RS* that he is to live on this earth for four months if he loses his memory and the power of walking (st. 36) while the *YS'* gives him only ten days' life (5; 163). According to the *RS*, he lives for a day only, 10 if he does not see his tongue and for three days, if he does not see his nose (st. 37), but according to the *YS'*, he meets with an instantaneous death if such be the case (5; 167). The *RS* informs us that he lives for seven days if he does not hear (st. 38) but the *YS'* differs and gives him one month's life 15 (5; 158–162). The *RS* emphatically declares that he, who says that the blazing sun is cold, dies soon even if the lord of gods protects him (st. 59), while the *YS'* is lenient and allows him to stay for two months on this earth (5; 156, 157). The *RS* (st. 62) and the *YS'* (5; 187) unanimously declare that his end 20 is fast approaching if the crows put bones etc. in his cooking place or bed room. If a sick man does not see his own shadow, he lives according to the *RS* for ten days (st. 75) while the *YS'* curses him with instantaneous death (5; 172). The *RS* and the *YS'* widely differ in every detail regarding their statement on 25 the 'shadows' (See *RS*, sts. 71–94; *YS'*, 5; 168–172; 211–215; 218–224). He has to live for two months on this earth, according to the *RS*, if he is devoured by the crows or vultures in the dream (st. 122), while according to the *YS'* he meets with immediate death for the same reasons (5; 137). He lives for 30 a month, says the *RS*, if he is carried in the dream towards the southern direction on a buffalo, donkey or camel (st. 123) but the *YS'* pronounces an immediate end (5; 137). The *RS* opines that he lives for a month if he sees, in the dream, himself besmeared (st. 123) while the *YS'* generously allows him six months' 35 life (5; 151). If in the dream he vomits, he lives, according to the *RS*, for a couple of months (st. 122) but the *YS'* represents a view that grants him seven months' more life (5; 140). The *RS* grants him a week's life if his tongue cannot feel the taste

1 See App. XIII, pp. 104 ff.

(st. 141) while the *YS'* gives him one month's life on the same ground (5; 158–162). Regarding one's life or death, on the ground of Upaśruti, the *RS* (sts. 180–192) and the *YS'* (5; 188–196) are practically unanimous. There is a difference, between the *RS* (sts. 194–198) and the *YS'* (5; 129–134), regarding the conception of the Kālajñānacakra. The former enjoins to imagine bright half on the left hand and the dark half on the right hand while the reverse is found in the *YS'*. Both differ, though slightly, with respect to the basic idea of the Sanicakka. The *RS* puts four asterisms on the bosom (st. 225) while the *YS'* does five (5; 198). The *RS* places two on the head and two on the private parts (st. 225) but the *YS'* does three on the head and one on the private parts (5; 198). As far as this Cakka is concerned, the *RS* recognizes twenty-seven asterisms while the *YS'* does twenty-eight. There is substantial uniformity between the *RS* (sts. 241, 242) and the *YS'* (5; 201–207) regarding the Paṇhalagna.

The *RS* and the *YR*[1]

The *YR* is a standard popular work on medicine. It is quite modern and of a compilatory character. The *Bhaiṣajya-ratnāvalī* and the *Bhāvaprakāśa* also, like the *YR*, are equally authoritative and respected by the physicians. There is a reference to omens and portents, collectively called the Kālajñāna, on page 7, foretelling the advent of death.

The *RS* embodies a principle that one, who sees four discs of the sun or the moon in the corners between quarters, lives for four ghaṭikās and he lives for four days at the most if he finds them in the four quarters (st. 51). All the works on omens and portents are conspicuous by the absence of this reference of the *RS*. The *RS* specifically alludes to the fact that if one sees a hole northward, eastward, southward and westward in the disc of the sun or the moon reflected in water, he continues in this world for a month, six months, three months and two months respectively (st. 52). The *YR* agrees completely with the *RS* so far (7; 1). The *RS* gives two limits, of ten days or fifteen days, if one finds a hole in the middle of the reflected disc (*loc. cit.*). The *YR*, like the *KJ*, states that there is no go for him but to remain on this earth only for ten days at the most (*loc. cit.*).

1 See App. XIV, p. 108.

Thus it gives no option. The *YR* allots five days to him who sees a smoky envelope round the image (*loc. cit.*) and the *KJ*, being somewhat miserly, restricts the duration to only one day (56). The *RS* does not recognize this side of the phenomenon.
5 The *YR* curses him with sudden end if he comes across the disc aflame (*loc. cit.*). This is missing in both the *RS* and the *KJ*. In the opinion of the *RS* he, who cannot see his tongue, nose, middle of eyebrows and eyes, lives for a day, three days, nine days and five days respectively (sts. 37, 38); and if he cannot hear
10 the indistinct sound, he lives for a week (st. 38). This idea has been metaphorically expressed in the *YR*. According to it the life should come to a termination in the case of those who cannot see the Arundhati, Dhruva, Viṣṇupada and Mātṛmaṇḍala which mean tongue, nose, the middle of the eyebrows and the
15 eyebrows respectively (7; 2, 3). He, who does not hear the indistinct sound in the ears, when the ears are shut, also goes to the abode of Yama (7; 4). These very points are further elucidated, in stanza 5 which clearly mentions the specific duration, just similar to that of the *RS*, that was at first in sts.
20 2–3 vaguely and generally hinted at. He, who suddenly transforms, meaning thereby, if a fat man becomes lean and a lean man becomes fat, does not live more than a month, states the *RS* (st. 22). This portent is referred to in the *YR* but there it has assigned six months' life (7; 6). Both the *RS* (st. 28) and the
25 *YR* (7; 9) are unanimous on the impending danger of death as a result of the tongue becoming causelessly black. The *RS* itself is not consistent regarding the duration of life consequent on the teeth growing black without any apparent reason. At one place (st. 27), it states one month's life while at the other place (st.
30 34), it narrows down the period to a week only. The *YR* scents sudden death therefrom and thus differs from the *RS* (p. 6).

The *RS* and the *KJ*[1]

The *KJ* which is by one Śambhunātha is uptill now unpublished. I had come across its manuscript in the Manuscript Library of the Oriental Institute, Baroda. The *KJ* treats
35 of omens and portents as its title suggests. The reference is to the numbers of the stanzas.

In the opinion of the *KJ*, he dies soon if his nose is cold

1 See App. XV, pp. 108 f.

meaning thereby that if the breath exhaled be cold (39). The *RS* supports the statement (st. 32). He has one month's life in store, says the *RS*, if he trembles (st. 22) but this is contradicted by the *KJ* which advises him to prepare for the worst (41). The loss of gait, taste and smell, the *RS* enunciates, indicate that he is to live for four months, one month and seven days respectively (sts. 36, 24, 133). Immediate death is the only outcome of all these three unnatural happenings (41), declares the *KJ* dissentingly. The *RS* clearly formulates a theory that he lives for one month, six months, three months, two months, ten days or fifteen days respectively if he sees a hole in the reflected image of the sun or the moon, in the four directions and in the centre (sts. 51, 52). It has not mentioned the order of the directions. The *KJ* resembles the *RS* so far (56) but it has given the order also, beginning westward from the south. The *RS* differs from the *KJ* in giving an option of fifteen days for the last aspect of the phenomenon (*loc. cit.*). The *KJ* reveals that he ends in a day if he sees the image enveloped by smoke (*loc. cit.*) but the *RS* is silent on the point (*loc. cit.*). The viewpoint of the *RS* is that if one is attacked with a disease in Bharaṇī, it stays on for many days (st. 244); in Kattiyā, for seven days (st. 244); in Addā, for many days (st. 245); in Mahā, for a month (st. 246); in Puvva-phagguṇī, for seven days (st. 246); in Hattha, for eleven days (st. 247); and in Sayabhisā, for twenty days (st. 249). But according to the *KJ*, if the disease falls on the above-mentioned asterisms, it unfailingly culminates into death (57).

The *RS* and the *DS*[1]

The *RS* declares that he, who sees the falling of the moon or the sun in the dream, lives for more than a month (st. 124). The *DS* agrees with the *RS* so far as the bad nature of that dream is concerned but it mentions no specific duration (388-389). The *RS* pronounces a judgment of one month's life if he dreams in the dream that he is besmeared with ghee or oil (st. 123); the bad nature of the dream is fully supported by the *DS* (*loc. cit.*). One, who goes, sitting on the back of a buffalo, donkey or a camel, dies in course of a month, says the *RS* (st. 123). The *DS* simply hints at the evil nature of such a dream and says no more (*loc. cit.*). One, who falls in a pit of blood, fat,

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1 See App. XVI, pp. 109f.

pus etc., lives for a month–informs the *RS* (st. 129). This type of the dream is described as inauspicious in the *DS* (*loc. cit.*), though it does not give, like the *RS*, a time–limit. The *RS* advances a theory that he, who is not able to see his nose, meets 5 with his end in course of three days at the most (st. 37). The *DS* simply mentions without entering into further detail that he will die (*loc. cit.*). It is stated in the *RS* that he lives for a week if he does not hear the noise in his ears when they are closed (st. 38). This portent, except its time-limit, is fully lent support 10 to by the *DS* (*loc. cit.*). The *RS* presents a theory that he lives for six months at the most and no more if he cannot see his face in order in the reflection (st. 143). The *DS* merely points to its ominousness and neglects the details (*loc. cit.*). The *RS* assigns various periods to various abnormalities seen in the shadow 15 (sts. 74–106). All these statements have been summarily put down in the *DS*, simply saying that he, who sees holes in the shadow, does not live long (*loc. cit.*). In the *RS*, it is mentioned that the dream, which is dreamt in the first watch of the night, comes true in course of ten years; in the second watch, in course of 20 five years; in the third watch, in course of six months; and in the fourth watch, in course of ten days (st. 115). Regarding this aspect of the phenomenon of dream as described in the *RS*, the *DS* has altogether a different say to say. It mentions a year, eight months, three months and a month for the four watches 25 respectively, adding further that a dream dreamt at the dawn yields fruit after ten days and a dream dreamt exactly at the sunrise is realized immediately (*loc. cit.*). This view of the *DS* is shared with some modifications by the *MatP*[1] (242nd Adhyāya, sts. 17, 18, 19).

Conclusion:—This comparative study of the *RS* leads us 30 to one positive conclusion that it disagrees with most of the works on omens and portents and thus it represents an original tradition to know which we have no other source but the *MK*. It has recorded almost all the abnormal phenomena which have been noted separately by other works on the 35 same subject. Devices to know their interpretations have not been found in entirety in any single book. Its division of the Riṣṭas into the Padastha, Piṇḍastha and Rūpastha, elaborate schemes of the Nijacchāyā, Paracchāyā and Chāyāpuruṣa, a novel

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1 See App. VI, pp. 98 f.

classification of the Pratyakṣa and Linga Riṣṭa, a newly conceived Avakahaḍācakka, a singular formula of the Saṇicakka, a brief plan of the Āyas—all these features impose an original character on the *RS*. It has inherited a really distinct tradition of which the *RS* is the only representative to-day. In matters of interpretations it has almost always to differ mostly from non-Jaina works and slightly from the Jaina works. 5

6. The RS with special reference to the SRS′ and UBPK

I did not attempt a comparision of the *RS* with the *SRS′* and *UBPK* in sub-section V of section 5 of the Introduction firstly because I wanted to make a special study of the *SRS′* and 10 *UBPK* in light of the text and secondly because I got the passage concerned of the *SRS′* rather late so that I had no choice left to incorporate the passage of the *SRS′* in the Appendix. Thus I am presenting my comparative studies, so far as these two are concerned, in a special section. 15

The reason of a special study of both these works lies in the fact that there is a striking similarity between the traditions represented by these two works as also by the *YS′* on one hand and that contained in the *RS* on the other. They all are Jaina works and thus they have a common origin for their basic 20 conceptions. The Jaina tradition concerning the science of omens and portents dates back as far as the *Dṛṣṭivāda* which is extinct. As I have made clear in the Notes[1], the Riṣṭas were referred to in the canonical works only incidentally and for this reason very briefly. The Jaina culture is noted for its 25 assimilative and accommodative characteristics which are clearly reflected in the development by the Jainas of the secular sciences also, unlike the Bauddhas, though their main goal consisted of निवृत्ति and nothing else.

Thus the Jainas wrote a good number of works also on 30 medicine, astrology, astronomy, politics, law etc. advancing original theories and interpretations. Thus they were representatives of distinct and original traditions.

Such a distinct tradition regarding omens and portents is also held forth in the Jaina works published and unpublished 35 among which the *UBPK*, *MK*, *SRS′*, *RS* and *YS′* are chief.

1 p. 71.

The *SRS'* is a work by Jinacandra, the guru of Abhayadeva, the Navāṅgavṛttikāra, who belonged to the Candrakula. This Jinacandra flourished in the eleventh century A. D[1]. Some portion of the *SRS'* has separately appeared in a printed form[2]. The present passage entitled the आयुर्ज्ञानाधिकार of the *SRS'*, containing 263 sts. in Prākrit, is found written in about eight folios, from 85 to 92 of the Ms. of the *SRS'* which is there at Jesalmere in the Bhāṇḍār of Yati Vṛddhicandraji.

I should also make clear at this time that there are two distinct traditions also among the Jainas, namely, a Śvetāmbara tradition and a Digambara one. It seems that the first is represented by some such works as the *UBPK*, *SRS'* and *YS'* and the other by the *RS* and perhaps the *MK* on which the *RS*, as shown before, has specially drawn. It should also be remarked in this context that there is not so much marked difference between these two Jaina traditions as there is between them and non-Jaina traditions. This becomes manifest mainly through the employment of different terminologies only in the *RS* on one hand and the *SRS'* and the *YS'* on the other.

The Dvāragāthā and six other stanzas found at the end of P[3] are the same verbatim as they are found in the *SRS'* (sts. 5–11)[4]. Moreover these seven stanzas found at the end of P reveal a different hand and seem to have been added later on as I have previously said in the Introduction[5]. Thus it is definitely clear that these seven stanzas and those found in the *SRS'* have a common origin in the Śvetāmbara tradition while the classification of the *RS* follows a different scheme altogether. This is almost all the difference that exists between the two Jaina traditions.

Now I am coming to the discussion of the scheme of classification adopted in the *RS* and the *SRS'*. The Riṣṭas which are called the पिण्डस्थ, पदस्थ and रूपस्थ in the *RS* (see sts. 18–107) have been treated in the *SRS'* under the अरिष्टद्वार, निमित्तद्वार, छायाद्वार, यन्त्रप्रयोगद्वार, and विद्याद्वार (see sts. 54, 57, 58, 61, 104, 169, 179, 183, 187, 190, 191, 193, 194, 198, 208, 219, 221, 222, 224, 227, 235,

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1 *JSSI*, para. 294.

2 Pub. Jinadattasūri Jñānamandira, Surat.

3 See Notes, p. 94.

4 See the first out of the two passages attached at the end of this section.

5 See the description of the Ms. styled P in section 1 of the Introduction.

244–249 and 257–262 from the passage of the *SRS'* appended at the end of this section). The Riṣṭas to be known through dream, dealt in the *RS* (sts. 108–129) have been discussed in the स्वप्नद्वार of the *SRS'* (sts. 127, 128, 135, 137, 139, 140, 143, 146, 147, 149, 165 and 166). The divisions of omens and portents into the प्रत्यक्ष and लिङ्ग in the *RS* (sts. 130–147) being analogous to the पदस्थ and पिण्डस्थ seem superficial. They have been referred to in the *SRS'* under the अरिष्टद्वार. The अङ्गुलिप्रश्नरिष्ट of the *RS* (sts.150–152) is treated in the *SRS'* under the देवताद्वार (sts. 6–11). The कालज्ञानचक्र has been split up in the *RS* under the अलक्तकप्रश्न (sts. 153–157) and गोरोचनाप्रश्न (sts. 158, 159), while in the *SRS'* it is outlined under the अरिष्टद्वार (sts. 208–214). The प्रश्नाक्षरप्रश्न detailed in the *RS* (sts. 161–169) is entirely a novelty. The शकुनप्रश्न sketched in the *RS* (sts. 172–192) is referred to in the *SRS'* under the शकुनद्वार (st. 27). The शब्दप्रश्न which is a sub-division of the शकुनप्रश्न in the *RS* (sts. 180–192) has again been divided into the देवताजनित and सहज there while in the *SRS'* it has been treated under the उपश्रुतिद्वार (st. 35) where also it has been sub-divided into the अर्थान्तरव्यपदेश and रूपक (*loc. cit.*). Thus the nomenclatures of the *RS* and the *SRS'* differ though the subjects treated cover almost the same field. The divisions of the शब्द according to the *SRS'* are in complete accord with the *YS'*[1]. The अक्षरप्रश्न of the *RS* (sts. 193–198), another novel feature, reproduces the scheme of the कालज्ञानचक्र of the *SRS'* with some variation. The अलक्तकप्रश्न, गोरोचनाप्रश्न and अक्षरप्रश्न are merely the superficial schemes. In one, the material used is अलक्तक and in other, गोरोचना. Elaborate description of the प्रश्नाक्षरप्रश्न started by the author in sts. 161–169 in the *RS* is again taken up in sts. 199–219 and it is here that we see a fusion of the two classes of the Āyas, one comprising of the आलिङ्गित, ज्वलित etc. and the other of the ध्वज, धूम etc. The first class is found exhaustively described only in the *ACSS*[2] and the second in the *UBPK*[3] and the *NJC*[4]. In the arrangement of the *RS*, so far as this portion is concerned, there is some discrepancy. The author begins to describe the अङ्गुलिप्रश्न अलक्तकप्रश्न and गोरोचनाप्रश्न and having finished them he brings in the प्रश्नाक्षरप्रश्न,

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1 See App. XIII, p. 106, st. 191.

2 See Notes, pp. 82–83.

3 See the second out of the two passages attached at the end of this section.

4 See Notes, pp. 80–82.

leaves it unfinished and resumes it in sts. 199–219. This description of the twofold Āyas is not to be found in the *SRS'* and therefore the whole portion of the *RS* dealing with the प्रश्नाक्षरप्रश्न is a special feature of the *RS*. The भुजङ्गचक्र (sts. 220–223), the शनिचक्र (sts. 224–226), the अवकहडाचक्र (sts. 238–240), the लग्नप्रश्न (sts. 241–242) and the नक्षत्रपतितरोगावधि scheme (sts. 243–251), in the *RS*, tally with the ज्योतिर्द्वार of the *SRS'* so far as the शनिचक्र and the प्रश्नलग्न are concerned (sts. 112–113; 118–119). The स्वरोदय scheme of the *RS* (sts. 227–237) is entirely different from that which is outlined in the *SRS'* under the नाडीद्वार and thus it should also be called a characteristic feature of the *RS*.

From the above description of the arrangement and the treatment of the subject in the *RS* and thk *SRS'* both, we can see that though the subject dealt with is the same, the *RS* definitely follows another plan of classification different from that which has been accepted in the *SRS'*. So far as devices are concerned, the *RS* is comparatively more exhaustive than the *SRS'*, though the presentation is much more lucid in the latter. The *RS* has interpretative similarity (which we shall now examine) with the *UBPK*, the *SRS'*, and the *YS'* rather more than it has with the non-Jaina works. Thus the *RS* and the *SRS'* have a common origin in the Jaina tradition so far as the interpretative aspect is concerned while they both have a different origin, the former having in the Digambara tradition and the latter in the Śvetāmbara one so far as nomenclature is concerned.

With regard to the cracking of fingers, both the *RS* and the *SRS'* have got the statement to the same effect, that is to say, they declare the ominousness of the phenomenon with regard to him in whose case it occurs (*RS*, st. 19; *SRS'*, st. 224). Ceaseless breath brings about immediate danger of death, according to the *RS* (26) but the *SRS'* grants him a week's life (222). The blackness of teeth without any reason brings about death in course of a month, according to the *RS* (27) while the *SRS'* simply states that his end is near (219). Both the *RS* (28) and the *SRS'* (221) agree with each other so far as the imminent danger of death is concerned due to sudden blackness of tongue. One, who does not hear the (ringing) noise in his ears, lives here for seven days—declare both the *RS* (29; 38) and the *SRS'* (184). There is complete uniformity between the *RS* (30) and the *SRS'* (104) regarding the phenomenon of the appearance of

a black spot, for which there is no reason, on the tip of a tongue which does not let him live for more than a month. The *RS* pronounces four months' life in the case of one who loses patience and memory (36), but the *SRS'* differs and allows six months for the same (235). If one cannot see his eyebrows, though looking with attention, he lives only for nine days—state both the *RS* (37) and the *SRS'* (199).

There is entire harmony between the statements of the *RS* (46) and the *SRS'* (183) on the point of abnormal phenomenon which restricts the life here only to one year if one sees a hole or holes in the discs of either the sun or the moon or the stars. There is further agreement between them pertaining to the duration of one year's life if one sees the sun, moon or stars devoid of lustre (*RS*, 47; *SRS'*, 193). There is some difference between the *RS* and the *SRS'* regarding the phenomenon of a sun's revolution; the former is of the opinion that if one sees the disc of the sun, revolving in the sky, he stays here for three months, indeed (50), while the latter prescribes instantaneous death for the same phenomenon (195). There is a marked similarity between the *RS* and the *SRS'* regarding the seeing of the falling of the sun or the moon on the ground. Both are unanimous in announcing that one, who sees this, lives for twelve days (*RS*, 53; *SRS'*, 194). According to the *RS*, one lives for half a year if he sees something like a line of collyrium in the centre of the moon or the sun (56), but the *SRS'*, recording a different tradition declares only twelve days' life (179), though it should be remembered that the phenomenon responsible for that is one of partial blackness in the case of the *RS* and that of total darkness in the case of the *SRS'*. Both the *RS* and the *SRS'* perfectly agree in point of immediate death in the case of one who calls night a day and day a night (*RS*, 58; *SRS'*, 227, 228). If bones are found in one's kitchen, bed-room or house, he dies soon—state both the *RS* (62) and the *SRS'* (27).

There is a striking similarity between the *RS* and the *SRS'* which state in clear terms that if a sick man does not see his own shadow, he lives here for only ten days (*RS*, 75; *SRS'*, 54); and for two days if he sees two shadows (*RS*, 76; *SRS'*, 54). There are three types of the छाया, namely the निजच्छाया, परच्छाया and छायापुरुष through which one can form the idea of the

duration of life. It is called the निजच्छाया if one employs his own shadow to come to a decision regarding the limit of his life. But if he uses other's shadow for the same purpose, it is called the परच्छाया. The छायापुरुष is that type of the छाया in which the man, perfect in all limbs, first of all, charges his own shadow with the māntric power and then sees it just to have an idea of other's death. These have been briefly described in the *RS* (sts. 75–85; 86–95; 96–107) and the *SRS′* (sts. 54, 244–250; 257–263; 56–60) with this difference that through the छायापुरुष described in the latter one can also know about foreign travels or sicknesses, or father's death, or loss of wealth or the death of the nearest relatives. It should also be remembered in this connection that the *RS*, indeed, states that one can know good or bad, profit or loss or any other thing which he wants to know, through the छायापुरुष, but the scheme is not to be found there as it is in the *SRS′* (sts. 56–60). This is an outstanding difference besides other variations of the duration of life due to one's abnormal perceptions of the threefold 'shadow'. There is complete unity between the *RS* and the *SRS′* in the announcement of six months' life if the छायापुरुष sees his own self without head, in the sky (*RS*, 100; *SRS′*, 59). But they differ with regard to non-perception of heart which, according to the *RS*, limits the life only to eight months (103) while, according to the *SRS′*, results in immediate death (58). According to the *RS* if the छायापुरुष sees his reflection quite perfect, the man, for whom it is seen, lives for a long time (105) while the *SRS′* simply states that the phenomenon bids fair to one for whom it is seen (57).

It is really noteworthy that there is no uniformity between the *RS* on one hand and other works on omens and portents on the other regarding the limit of time during which dreams would come to be fulfilled. It is also so between the *RS* and the *SRS′*. According to the *RS*, one who gets a dream in the first watch of the night, sees it fulfilled in course of ten years, in the second, in course of five years, in the third, in course of six months and in the fourth, during ten days (115). But according to the *SRS′*, the dream dreamt in the first watch is realized in course of a year, in the second, in course of three months, in the third, in a couple of months, in the fourth, during two months and at the time of dawn, in course of seven or ten days (165–166). It is interesting to compare this statement of

the *SRS'* with those of the *MatP*[1] and the *DS*[2] between which there is more agreement. It should also be mentioned that there is some discrepancy in the statement of the *SRS'* inasmuch as it makes no difference between the times indicated for the third and the fourth watches. According to the *RS*, one who dreams a dream of vomit, lives only for a couple of months (122), while in the *SRS'* no time-limit has been given but it is merely denounced as a bad dream the result of which is death (149; 160). There is one fundamental difference between the *RS* and the *SRS'* with regard to the topic of dreams. The former gives the time-limit within which a dream, good or bad, is realized by one who had had it; while the latter simply says that the death is imminent or that there would be great monetary trouble or that he would die of fever, leprosy, sprue etc. etc. but does not give a specific duration. According to the *RS*, he, who goes, in a dream, to the southern direction, anointed with ghee or oil, seated on a donkey, lives only for a month (123) while the *SRS'* mentions merely the immediate danger of death without giving specific time-limit (127; 143). He lives for more than a month, states the *RS*, who sees in a dream the eclipse of the sun or the moon or their falling on a ground (124). The *SRS'* recognizes the eclipse and the falling, in a dream, as two separate phenomena and pronounces death, as a result of the former, from pestilence and from the disease of the eyes as a result of the latter (140). The association of a red flower or cloth and singing and dancing, in a dream, have all been counted by the *RS* as bad prognostications the inevitable result of which is death in course of a month (128). So far as death, as a result of these indications, is concerned the *SRS'* also is with the *RS* though it does not give the time-limit (128; 137; 147). He lives for a month who falls, in a dream, into the pit full of blood, fat, pus, skin, ghee or oil, states the *RS* (129). This phenomenon of abnormal dream and its common consequence of death minus a statement of one month's duration are shared by the *SRS'* (146 and 160). After noting the unnatural dreams we are now in a position to observe that the *RS* has got definite statements with regard to the time during which one may pass away as a result of his

1 See App. VI, p. 99, sts. 17–19.

2 See App. XVI, p. 110, lines 10–11.

having seen bad dreams while the *SRS'* is uniformly silent on the point of time-limit. This shows that the *RS*, though it is similar in most of the respects to the *SRS* rather than to any other works, Jaina or non-Jaina, has inherited a tradition,
5 different from that inherited by the *SRS'*, the origin of which may perhaps be found in the *MK*.

The *RS* declares his life to be soon ending if he sees all the directions greenish (132) while the *SRS'* grants him three days' life, the difference to be noted being this that he should
10 be seeing everything yellow (198).

There is a noticeable difference, between the *RS* and the *SRS'*, in connection with the phenomenon of the flies attaching persistently to the whole body. The former blesses him with six months' life (138) while the latter curses him with
15 instantaneous death (190).

Also with regard to the device of seeing a face in water, oil etc. there is a definite disagreement between the *RS* and the *SRS'* the former granting a lease of six months' life if a sick person is not able to see well the reflection of his face in water,
20 oil etc. (143; 147) and the latter prescribes immediate death for the same abnormal experience (61).

The scheme of the कालज्ञानचक्र also differentiates the *RS* from the *SRS'*. As I have said before in the beginning of this section, it is split up into the अलक्तकप्रश्न (sts. 153–157) and गोरोचनाप्रश्न
25 (158, 159) and also is again referred to with special variation at the time of describing the अक्षरप्रश्न (193–198). The essential difference is constituted of the fact that the *RS* says to imagine bright half on the left hand and dark half on the right (156; 195). This is clearly contradicted by the *SRS'* (208; 210) which is
30 substantially followed up by the *YS'* also[1]. Moreover, according to the *RS*, the person lives for as many days, months or years as there are black dots on the joint of the finger (159). This कालज्ञानचक्र of the *RS* is, indeed, different from that found in the *SRS'* and the *YS'*. But the कालज्ञानचक्र outlined in sts. 193–198 of
35 the *RS* under the अक्षरप्रश्न is, no doubt, exactly similar in significance to that of the *SRS'* and the *YS'*, if we are to let go a minor difference which becomes evident when the *RS* enjoins to imagine bright half on the left hand and dark half on the right (195), while the *SRS'* and the *YS'* state just the reverse.

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1 See App. XIII, pp. 104–105; sts. 129–134.

With regard to the two types of the शब्द्s, there is only nominal difference between the *RS* on one hand and the *SRS'* and the *YS'* on the other. The *RS* divides the whole kingdom of words into the देवताजनित and सहज (180), while the *SRS'* divides it into the अर्थान्तरव्यपदेश and रूपक (35). The division of the *SRS'* is adopted by the *YS'* also[1]. Thus we can see that they all are one in substance and significance.

With respect to the शनिचक्र also, none of the *ĀS*, *RS*, *SRS'*, *YS'* and *NJC* is cent per cent similar to each other. At the outset it should be made clear that the *RS* recognizes only twenty-seven constellations and not twenty-eight (224–225). This is shared by the *SRS'* (112–113) and the *NJC*.[2] The *ĀS* accepts twenty-eight, perhaps including the अभिजित्.[3] The *YS'* follows the *ĀS*.[4] Thus on this point there is a divergence of tradition also between the *SRS'* and the *ĀS* as well as *YS'* though all three belong to one and the same Śvetāmbara Jaina tradition. In point of significance of a certain constellation falling on a certain part of the शनिचक्र, there is a wonderful unity between the *RS* (226) and the *NJC*.[5] In the matter of the प्रश्नलग्न the *RS* (242) has not at all to differ from the *SRS'* (118–119).

Thus we could see from the above comparison that the origin of the tradition contained in the *RS* is definitely different from that of the tradition held forth in the *SRS'*, though the former is, on many points, in entire accord with the latter rather than with any of the non-Jaina works. I think the *MK* and the *RS* have a background of Digambara Jaina tradition while the *ĀS*, *SRS'* and *YS'* have Śvetāmbara Jaina tradition as their background.

Now I am coming to the *UBPK*. There is some similarity between the descriptions of the Āyas as found in the *RS* and *UBPK*.[6] It is obvious that the treatment of the Āyas in the *RS* is more in harmony with that of the same in the *ACSS*[7] and *UBPK* than in the *NJC* in which the

1 See App. XIII, p. 106; st. 191.
2 See Notes, p. 87.
3 See Notes, p. 88.
4 See App. XIII, p. 106, sts. 197–198.
5 See Notes, p. 88.
6 See the second passage attached at the end of this section.
7 See Notes, pp. 82–83.

classification of the Āyas into ज्वलित, आलिङ्गित etc. is not to be found. Moreover, if a particular Āya is on a particular Āya, the phenomenon indicates good or bad. This aspect of the theory of the Āyas is nowhere to be met with in the *NJC* as it is in the *RS* and *UBPK*. Thus so far as the Āyas also are concerned, the *RS* is under compliments of some such Jaina works as the *ACSS* and *UBPK* rather than with any non-Jaina works.

(1) From the *SRS*'

× × ×

देवय १ सउण २ उवस्सुइ ३ छाया ४ नाडी ५ निमित्त ६ जोइसिओ ७ ।
सुविणग ८ अरिट्ठ ९ जंतप्पओग १० विज्जाहिं ११ कालगमो ॥ ५ ॥

॥ दारगाहा ॥

× × ×

अंगुट्ठ– खग्ग– दप्पण– कुड्डाइसु पवरविजसत्तीए ।
अवयारिया विहीए तहाविहा देवया का वि ॥ ६ ॥
साहेजा पुच्छियत्थं नवरं विहिणा दढं सुइभूओ ।
निच्चलमणा सरेज्जा विज्जं तद्देवयाहवणिं ॥ ७ ॥
विज्जा एत्थं पुण ओं नरवीरे ठठति मंति नायव्वा ।
रवि– ससिगहणे एसा अट्ठुत्तरदससहस्साणं ॥ ८ ॥
जावेण साहियव्वा अह संपत्तंमि कज्जकालंमि ।
अंगुट्ठाइसु लीयइ अट्ठोत्तरसहस्सजावेण ॥ ९ ॥
तत्तो कुमारियाओ वंछियमत्थं नियंति निब्भंतं ।
सम्मत्तनिच्चलाणं णवरं वंछियकरी एसा ॥ १० ॥
अहव सयं चिय सक्खा अक्खेत्तमणा गुणेहिँ खवगस्स ।
तं नत्थि जं न साहइ केत्तियमिह मरणकालं तु ॥ ११ ॥

॥ देवयादारं ॥

× × ×

जस्स सयणीय-गेहे महाणसे वा ठविंति किर कागा ।
चम्मं रज्जु वालं हड्डं वा सो वि लहु मरिही ॥ २७ ॥

॥ सउणदारं ॥

× × ×

एगो अत्थंतरववएस तस्स रूवगो इयरो ।
पढमो चिंतागम्मो फुडकहियत्थो च्चिय परो उ ॥ ३५ ॥

॥ उवस्सुइदारं ॥

× × ×

छाया जस्स न दीसति वियाण तज्जीवयं दस दिणाणि ।
छायादुगं च दीसति जइ ता दो चेव दिवसाणि ॥ ५४ ॥

× × ×

अहिगयसुहा-ऽसुहकए नेमित्ती निप्पकंप्पमप्पाणं ।
धारेंतो थिरचित्तो छायापुरिसं निरूवेज्जा ॥ ५६ ॥
तत्थ जइ ता तमक्खयसव्वंगं पेसए तया कुसलं ।
तप्पायाणं पुण जइ अदंसणं ता विदेसगमो ॥ ५७ ॥
उरूण जुगे रोगं गुज्झे उ विणस्सए पिया नूणं ।
उयरे अत्थविणासो हियए मच्चू अदीसंतो ॥ ५८ ॥
दक्खिण-वामभुअअदंसणे उ जाणाहि भाय-सुयनासो ।
सीसे उ अदीसंते छम्मासे उ भवे मरणं ॥ ५९ ॥
सव्वंगमदीसंतंमि जाणहि सज्जमरणं तु ।
एवं छायपुरिसतो आऊकालं वियाणेज्जा ॥ ६० ॥
जो न जल-दप्पणाइसु नियच्छायं निअइ नियइ वा विगिइं ।
समवत्ती तस्स फुडं समीववत्ती परिब्भमति ॥ ६१ ॥

॥ छायादारं ॥

× × ×

जस्स य जीहग्गंमि[य]दीसति कसिणो अदिट्ठपुव्वो य ।
अनिमित्तो च्चिय बिंदू सो वि न मासापरं जियइ ॥ १०४ ॥

॥ निमित्तदारं ॥

× × ×

जंमि सणी नक्खत्ते तं नक्खत्तं मुहंमि दायव्वं ।
चत्तारि दाहिणकरे पाएसु य तिन्नि तिन्नि भवे ॥ ११२ ॥
चत्तारि वामहत्थे हियए पुण पंच तिन्नि सीसंमि ।
लोयणजुयलंमि दुगं गुज्झे य दुगं विणिद्दिट्ठं ॥ ११३ ॥

× × ×

पिट्ठोदये विलग्गे कूरा लग्ग-त्थ-हिवुग-दसमट्टि(ठि)या ।
जइ हुंति अट्ठ–छट्ठमरासीसु निसाहिवो होति ॥ ११८ ॥
तो रोगी मरइ धुवं अहवा लग्गाहिवो गहो अत्थं ।
उवणमइ तो वि मरणं रोगी सज्जो(ज्ज) वि खणं नेइ ॥ ११९ ॥

॥ जोइसदारं ॥

× × ×

तिल्ल-मसिलित्तअंगो विलुलियकेसो य विसणो(ण्णो) सुविणे ।
खर–करहगओ जमदिसिगामी जइ तो वि लहु मरणं ॥ १२७ ॥
रत्तवड-खवण-याणं सुविणे दंसणमवस्समरणाय ।
रत्तवसणो य सुमिणे गायंतो निच्छियं मरइ ॥ १२८ ॥

× × ×

सुविणे च्चिय गयजालं जलणं तप्पिंतस्स पुण(णो) जस्स ।
नग्गस्स तह घएणं सव्वंगब्भंगजुत्तस्स ॥ १३५ ॥

× × ×

रत्तंबर-कुसुमधरो कड्ढिज्जइ इत्थियाहिँ हसमाणो ।
जो सो गमिहि[इ] पुण रत्तपित्तदोसेण पज्जंतं ॥ १३७ ॥

नेहं सह चंडालेहिं पि य सुमिणे पमेहदोसाओ ।
जो पुण जले निमज्जति सो रक्खसदोसओ मरिहि ॥ १३८ ॥
जो पुण मत्तो तव्वं तओ य पेएण निज्जए सुविणे ।
उम्मायदोसतो सो अंते पाणे परिच्चइहि ॥ १३९ ॥
नयणामएण मरिही ससि-सूरनिवायदंसणे सुमिणे ।
सुव(वि)णे ससि-रविगहणाण दंसणे पुण अ मारीए ॥ १४० ॥

× × ×

रत्तकुसुमस्स पुरिसस्स सुमिणए मुंडियस्स नग्गस्स ।
चंडालेहिं दक्खिणदिसाएँ नयणं पुणो जस्स ॥ १४३ ॥

× × ×

गत्ताए समसाणेसु य सयणं पवणं च छार-पंसूसु ।
जल-पंकखुप्पणं सिग्घवेगसोएण हरणं च ॥ १४६ ॥
तह रत्तकुसुम-माला-विलेवणं वरविभूसणविमाणं ।
सुमिणंमि गीय– वाइय– नट्टविहीए य करणं च ॥ १४७ ॥

× × ×

अब्भवहरणं सुमिणे जस्स य पक्कापमुहभक्खणं छड्डी ।
विरेयणं दम्म[य]-लोहप्पमुहाण लाभो य ॥ १४९ ॥

× × ×

सो सत्थो विहु मरणं अहवा दव्वाइयं महावसणं ।
पाउणिही रोगी पुण नियमा मरणं चिय तहा हि ॥ १५९ ॥
मरइ च्चिय रोगी पासिऊण इय परमदारुणे सुविणे ।
सुत्तो पुण संदेहं संपाविय को वि जीवइ वि ॥ १६० ॥

× × ×

रयणीएँ पढमजामे दिट्ठो सुविणो फलेइ वासाओ ।
बीए मासतिगाओ तइए पहरंमि मासदुगा ॥ १६५ ॥
रयणीएँ चउत्थि(त्थे) पुण पहरे दिट्ठो दुमासिओ सुविणो ।
गोसम्मि वासराणं दसण्ह सत्तण्ह वा फलइ ॥ १६६ ॥

॥ सुविणगदारं ॥

× × ×

एवं सुविणगदारं दंसिय दंसेमि रिट्ठमिह जम्हा ।
न विणा रिट्ठं मरणं न जीवियं दिट्ठरिट्ठम्मि ॥ १६९ ॥

× × ×

अंजणपुंजपगासं बिंबं मयलंछणस्स रविणो य ।
जो पेच्छइ सो गच्छई(इ) जमाणणं बारसदिणंतो ॥ १७९ ॥

× × ×

एक्कं व दो व तिण्हि व रवि-ससिबिंबेसु तारएसु(सुं) वा ।
जो पेच्छति छिड्डाइं जाण तदाउ(ऊ) वरिसमेक्कं ॥ १८३ ॥
उभयकरंगुट्ठट्ठे(ठे)इयकन्नकुहरो नि(न) सुण(णे)ई जो य ।
नियकन्नाणं घोसं सो मरइ(ई) सत्तदिणमज्झे ॥ १८४ ॥

× × ×

जायति मुणालसीयलमंगमकम्हा सउण्हमवि जस्स ।
अमरायरायहाणी पंथपयट्टो लहुं सो वि ॥ १८७ ॥

× × ×

जूया व मच्छिया वा निरंतरं जं भवंति पच्छा व ।
उवसप्पंति(ते) तं कालकवलियं कुसल कलसु लहुं ॥ १९० ॥
विज्जं पुरंदरधणुं धणियममेहे वि नहयले नयइ ।
सुणइ य गज्जियसद्दं जो सो लहु जमपुरपवेसी ॥ १९१ ॥

× × ×

विच्छाए पेच्छंतो रवि-ससि-तारगाणं जियइ वरिसं ।
अह सव्वहा न पेच्छति अच्छइ छम्मासमेव जइ ॥ १९३ ॥
तह रवि-ससिबिंबाणं भूपडणं पास(से)इ अकम्हा ।
जो निस्संसयं वियाणसु बारस दिवसाणि तस्साउ ॥ १९४ ॥
जो पुण दो रविबिंबे पासइ नासइ स मासतियगेणं ।
रविबिंबमंतरिच्छे पेच्छति भमिरं अह लहुं ता ॥ १९५ ॥

× × ×

जियइ तिदिणं स सव्वं पासति पीयं पयत्थसत्थं जो ।
जस्स य कसिणं भिन्नं हवति पुरीसं स लहुमरणो ॥ १९८ ॥
बद्धचक्खुलक्खा निरक्खमाणो वि नयतियं नियइ ।
भमुयाण जुयं जो सो नवदिवसब्भंतरे मरइ ॥ १९९ ॥

× × ×

सुक्किलपक्खं दक्खिणपाणिं परिकप्पिउं कमेण पुणो ।
हिट्ठिम-मज्झिम-उवरिमपव्वाणि कणिट्ठियाए य ॥ २०८ ॥
पडिवय-छट्टि-क्कारसि तिहीओं परिकप्पिओ पयाहिणओ ।
सेसंगुलिपव्वेसु तु भेसविहीओ (सेसतिहीओ) वियप्पेज्जा ॥ २०९ ॥
पंचमि दसमि(मी) पुन्निम तिहीओं ता जाव ठविय अंगुट्ठे ।
एवं वामकरे पुण परिकप्पिय कसिणपक्खकमं ॥ २१० ॥
ता जाव तदंगुट्ठे उवरिमपव्वे अमावसाईए ।
एवं तीस तिहीओ परिकप्पित्ता जहाभणियं ॥ २११ ॥
तत्तो विचि(वि)त्तदेसे निबद्धपउमासणो महासत्तो ।
बद्धकरकमलकोसो पसन्नथिरमण-वई-काओ ॥ २१२ ॥
झाएज्जा(ज) कसिणवन्नं सुत्तं(न्नं) करकमलकोसमज्झगयं ।
सियवत्थछाइयप्पा सुवट्टलक्खो तहिं चेव ॥ २१३ ॥
उग्घाडिय करकमलं पलोइ जीए कीए वि दिट्ठीए ।
दीसति स कालबिंदू सो कालो नत्थि संदेहो ॥ २१४ ॥

× × ×

दंता वि जस्स सहसा सुपुप्फिया सक्कराउला लुक्खा ।
सामा वा होंति तमंतगंतिगं पत्थियं जाण ॥ २१९ ॥

× × ×

जीहा वि जस्स सामा सुक्का सूणा पमाणओ अहिगा ।
हीणा वा वद्दा वा सरणं मरणं खु तस्सावि ॥ २२१ ॥

अनिमित्तं अविलंबी चक्खुस्सावो य लंबगो सासो ।
जइ ता कमेण दस सत्त वासरंते धुवं मरणं ॥ २२२ ॥

× × ×

जस्संगुलीओं सहसा फुडंति आयट्टणं विणा चेव ।
सो वि अवस्सं काही देवी देहंतरं तरसा ॥ २२४ ॥

× × ×

घरसिज्जंता वि दढं निस्सद्दा चेव जस्स कर-चरणा ।
जस्स निसि दियसि मोहो रेयं च सरंतमइरित्तं ॥ २२७ ॥
छीयण-कासण-मुत्तणकिरियासु(सुं) कारणं विणा चेव ।
जस्स य अपुव्वसद्दो जायति यमकवलिओ सो वि ॥ २२८ ॥

× × ×

अनिमित्तं चिय सत्ती सीलं चाओ मई बलं बुद्धी ।
छक्कमिणं विणियत्तइ छम्मासासन्नमरणं च ॥ २३५ ॥

॥ अरिट्ठदारं ॥

× × ×

तो पिट्ठीए सूरं काउं सूरोदए चिय सुनिउणं ।
स-पराउनिच्छयकए नियछायं[णं] पलोएज्जा ॥ २४४ ॥
जइ संपुण्णं पासति आवरसं ता नत्थि मच्चुभयं ।
अह नियइ कन्नसुन्नं ता जीवइ(वेई) [य] वरसतिगं ॥ २४५ ॥
करविरहे दसवरिसे अंगुलिविरहे य अट्ठ वरिसाणि ।
खंधाभावे सत्त उ पासाण अदंसणे तिन्नि ॥ २४६ ॥
नासाविरहे वरिसं केसाभावे य जियइ तप्पणगं ।
सिरविकलछायदंसणे नरो जियइ छम्मासं ॥ २४७ ॥
गीवाविरहे मासं चिबुगाभावे य जियइ छम्मासं ।
एक्कारस चेव दिणाणि दिट्ठिविरहे जियइ पुरिसो ॥ २४८ ॥
सच्छिड्डे पुण हियए दीसंते सत्त वासरे जियइ ।
अह छायदुगं पासति जमपासे ता पडइ खिप्पं ॥ २४९ ॥

॥ जंतप्पओगदारं ॥

× × ×

अह अप्पणिज्ज अप्पणो कए परकए य परछायं ।
मम्मं तक्कयपूओ परमुवउत्तो पलोएज्जा ॥ २५७ ॥
जइ तं संपुन्नं चिय पासति ता नत्थि मरणमावरिसं ।
कम-जंघ-जाणुविरहे ति-दु-एक्कगवरिसेहिं मरइ धुवं ॥ २५८ ॥
दसमासंतंमि तदूरुसंखए कडिखए नव-ट्ठहिं च मरइ ।
तदुदरअभावे मासेहिं पंचहिं छहिं वा ... ॥ २५९ ॥
गीवाभावे चउ-ति-दु-इक्कगसंखेहिं मरइ मासेहिं ।
पक्खं कक्खाण खए बाहुखए दस दिणे जियइ ॥ २६० ॥
खंधखए अट्ठदिणा चउमासं जियइ हिययछिड्डत्ते ।
पहरदुगं चिय जीवति छायाएँ सिरोविहीणाए ॥ २६१ ॥

अह सव्वहा वि छायावोच्छेओ भवति जोगिणा कहवि ।
ता तक्खणमज्झे च्चिय खिप्पं अक्खइ खयं नूणं ॥ २६२ ॥
एमाइणो अणेगा जइ वि उवाया निदंसिया समए ।
आउपरिन्नाणकए तह वि हु लेसेण कहियाइं ॥ २६३ ॥

इति श्री संवेगरंगशालाग्रन्थे
आयुर्ज्ञानाधिकारः ॥

(2) From the *UBPK*

विन्यस्ता ध्वजादयोऽष्टायाः । विरचितं नारीहृदयवर्तिनी कौटिलगोसूत्रिकात्रयं । व्युत्सृष्टा विगणय्य विगणय्याष्टकाः । पातितमनुक्रमं तच्छेपानुसारेणाङ्कत्रयं । ततोऽभिहितं मया । महादेवि ! समाकर्णय ।

ध्वजो धूमस्तथा सिंहः श्वा बलीवर्द इत्यपि ।
खरो गजेन्द्रो ध्वांक्षश्च अष्टायाः परिकीर्तिताः ॥
एतेषां चाष्टानामप्यायानामष्टविधं बलं भवति । तद्यथा ।
कालवासरवेलानां मुहूर्तककुभोस्तथा ।
नक्षत्रग्रहयोश्चैव निसर्गबलमष्टमम् ॥

तत्रामी महादेवि !

ध्वजः खरस्तथा ध्वांक्षः प्रस्तुतेऽत्र प्रयोजने ।
समापन्नास्त्रयो ह्यायास्तेषां बुध्यस्व यत्फलम् ॥
प्रथमाज्ज्ञायते चिन्ता द्वितीयात्तु शुभाशुभम् ।
तृतीयात्कालनिर्देशं कुर्यादायादिति श्रुतिः ॥

तत्र

शुनि ध्वजे वृषे चैव जीवचिन्ता प्रकीर्तिता ।
सिंहवायसयोर्मूलं धातुं धूमेभरासभे ॥

अतो ध्वजस्य प्रथमं पातादियं मयूरमञ्जरी वत्सा जीवं चिन्तयति । कालवेलादिभिश्च लक्षयामि तमपि जीवं पुरुषं तमपि राजपुत्रं तमपि हरिनामकमेषा चिन्तयति । तस्य चावश्यंभावी लाभो यतो धूमस्योपरि निपतितोऽत्र रासभः । तत्र चैवं कथ्यतेः—

श्वानं लाभं च कुरुते रासभो ध्वजधूमयोः ।
सिंहस्योपरि नाशं भीः शेषेषु तु स मध्यमः ॥

तस्य तु कालतोऽद्यैव लाभो भविष्यति । यतोऽत्र तृतीयो निपतितो ध्वांक्षः । तत्र चेदमुक्तम्ः—

ध्वजकुञ्जरयोर्वर्षं मासो वृषभसिंहयोः ।
पक्षः श्वखरयोर्ज्ञेयो धूमवायसयोर्दिनम् ॥

(6th Prastāva, pp. 887–888).

7. Riṣṭas—A General Discussion

(i) The Idea of the Riṣṭa—Its Origin and Development: Of all the fears and certainties, the fear of Death, as its certainty, is the greatest. No one likes to die. The struggle for existence is evident in man and microbe. The history of every living organism is composed by the will to live. This

being the only strongest motive force of the universe, the common end of every science, mental, moral and physical, is to know and knock out Death. Moral sciences discuss the nature of Death and put forth their humble claim to elevate man beyond its reach and grasp; while physical sciences, such as the science of medicine etc. spiritedly declare their only ambition of conferring eternal lease of life on man by gaining a sure and final victory on Death. Whether the promise of science will be fulfilled or not is a different problem but this much is quite true that every one, be it small or great, wants to know and remedy Death.

Not a single moment passes in the universe without a phenomenon. Every phenomenon, major or minor, is full of meaning and significance. In all times and climes, human intellect has made strenuous efforts to interpret it. These interpretations of different nationalities have remained in a continual process of development as human mind evolved with the growing intensity and extent of human experiences. Thus starting with an assumption that there is nothing like accident in the universe, whatever happened was evaluated in terms of good or bad for the humanity. Mantras were formulated, medicines were invented, tāntric rituals were elaborated, with the sole purpose of acquiring good and avoiding bad. Human mind that was thus busy finding every thing that contributed to its advantage, focussed its attention on the daily events that occurred in this material universe. Cracking of fingers, exhaling a cold breath, the sneezing of a horse or a cow, the sight of a serpent, the dream of death, the attack of a disease in a particular constellation, the vitiation of the Lagna at the time of a query by the malefics were all minutely studied and scientifically interpreted. The Solar and Lunar eclipses, abnormal appearance of the sun and the moon, the sight of a shadow and the hearing of auspicious and inauspicious words were also scrutinized and a regular Science of Omens and Portents, technically called Riṣṭas, was evolved and established. It was used to find out the possibilities of happiness or misery, gain or loss, victory or defeat. In short, it was utilized for a diagnostic purpose and the remedy for evil was supplied by the Science of the Rituals that also was conceived on parallel lines. These two Sciences, the Science of the Riṣṭas and the Science of the Rituals were thus inseparably linked to serve the purpose of humanity.

The earliest reference to the Riṣṭas is found in the *AV*, *AA* and the *Dṛṣṭivāda* of the Jainas. The crude idea becomes a little finer in the *MBh* and *ON*. It gets a distinct shape in the *VP*, *MatP*, *YS* and *MP*. The idea is described in details in such medical works as the *KS*, *CS* and the *SS*. The *VS* deals with the General Riṣṭas and the idea is found in its full-fledged, final form in the *SRS* and *YS*.

(ii) Individual Riṣṭas and General Riṣṭas: The Riṣṭas or the omens and portents are broadly divided into two parts, namely, Individual and General. The omens and portents through which individual's good luck or bad luck is known may be called Individual Riṣṭas. Those prodigies which foretell national disasters, revolutions, epidemics, famines, wars and battles may be styled General Riṣṭas or cataclysms.

Change is eternally going on in this universe. When phenomenal changes are about to happen, they are often prognosticated by some peculiar signs. Earthquake is often preceded by the terrific chirping of the birds and crying of the animals. Omens, portents, popular superstitions and eclipses have all proved full of meaning. National calamities, battles and wars are almost always indicated by uncommon manifestations in the sky also. Solar and lunar eclipses indicate calamities for the most part. Total solar eclipses are rarely seen and when they occur they foretell the death of a king or of one occupying a higher social status. They are cent per cent disastrous if both the eclipses-solar and lunar-take place in one and the same month. This unusual phenomenon had occurred in the year of Mahābhārata war and it has occurred in 1941 A. D. which witnessed a terrific war between Germany and Russia. The appearance of a comet also is ominous. It had appeared in 1941 A. D. as it did in the year of Mahābhārata war and unforeseen miseries befell Russia. A comet had appeared in 43 B. C. and Julius Caesar died as well as there was a revolution in Rome. It was again seen in 79 A. D. and a tough fight took place between the Aryans and the Śakas. 632 A. D. witnessed its presence which resulted in the death of Mahomet-a muslim prophet. Its appearance in 1000 A. D. in Europe was followed by momentous changes. In 1066 A. D. it created unexpected adversities

in England. In 1910 A. D. it created Balkan wars and the death of King Emperor Edward VII.

Individual Riṣṭas are not necessarily General Riṣṭas. The nation, as a whole, has nothing to do with the individual's exhaling a cold breath or the cracking of his fingers or the incessant falling of water particles from his eyes without any special reason. But the signs, symptoms and the predisposing causes of an earthquake or an epidemic have a direct relation with an individual. In this case, he may not get any warning or prognostication in the form of a bad dream or uncommon physical experiences. Still however he is one of the sufferers as he also forms a unit of the society or the nation. Moreover, if many individuals in a particular city get the same kind of omens or forebodings or get bad, though different, individual indications, they are to be interpreted as signs of common miseries. Besides, if the prominent leaders of the nation get any previous prognostications individually, they do mean according to this science of omens & portents some common mischief or national disaster. The extent or the nature of a misery should be determined by the type of such presages. Thus there cannot be any hard and fast distinction between the Individual Riṣṭas and the General Riṣṭas inasmuch as an individual is a unit of the nation, while a nation is composed of individuals. But, largely speaking, General Riṣṭas are those which are mostly the Riṣṭas in the form of abnormalities or perversities of Nature resulting in general or common danger while the Individual Riṣṭas are the out-of-the way experiences of an individual bringing about good luck or bad luck, as the case may be, to himself only. Thus the Science of the Unknown, the Science of Omens and Portents and the Science of the Rituals also are all interrelated. I am briefly touching in the following pages the Science of the Unknown as it is found described in Non-Indian and Vedic literatures.

(A) The Idea of the Riṣṭas (especially General) as found in Non-Indian Literatures:—(I) Omens and Portents: Good luck or bad luck portended by prodigies is decided by the culture to which a particular individual happens to belong. The interpretations are made in accordance with different cultures because the same phenomenon has been found variously

explained. Moreover, the fact that no complete similarity or dissimilarity is seen between them all proves that there is constant action and interaction between different cultures. Cultural diffusion runs through and through.

The significance of a prodigy is self-evident though it is not quite exempt from the impress of the tastes and sentiments of the people trying to interpret it. Sometimes the nature of the prodigy is also responsible for its origin and development[1].

(II) THE PROVINCE OF THE UNKNOWN: The land of the unknown is almost always believed to have been shrouded in mystery so much so that the skill of a very high order and the learning of the supreme type came to be viewed in course of time with something like awe and wonder mingled somewhat with fright. Michael-an Irishman of the 13th century is an example to the point[2]. Heavenly bodies and the farthest regions of the earth also were no exceptions[3].

(III) THE CONCEPTION OF OMENS AND PORTENTS: (a) General: What events should be considered prodigious and what value should be attached to them depends almost entirely on the condition of mind and the general outlook of the society. Examples are not wanting to show that a particular phenomenon in a particular society and at a particular time which might have been looked upon as most uncommon, would have passed down as quite a commonplace occurrence. Incidents happening frequently have lost their significance as prodigious and accidents of the least intensity and importance pass of uncared for. Thus the treatment and the evaluation of a certain phenomenon are almost exclusively dependent on the social, political, religious, cultural and individual conditions then existing. A philosopher or a wise man will not be affected by ups and downs of fortune or by radical upheavals of nature while a fool will surely find fault with his own shadow and begin to believe that all accidents have been, as it were, devised for him[4]. The Romans did not believe easily in anything, not even that a person was dead[5]. It is in the very constitution of human mind that at some part of

1 T. CORYAT, *Crudities*, London, 1611, i, 114.

2 St. John D. SEYMOUR, *IWD*, pp. 52f.

3 E. W. NELSON, 18 *RBEW*, 1899, p. 442.

4 Seneca, *QN*, vi. 1.

5 Pliny, *HN*, vii. 53. Ed. E. A. SCHWANBECK, Bonn, 1846.

its development it superimposes a mystical colour even on quite ordinary things. It magnifies the event; looks at it as if it were of a transcendental character and deduces unwarranted conclusions therefrom. It is difficult to say why and how this occurs though on a close analysis we are in a position to state that the intense expectancy and the heightened anticipation are the predominant, underlying mental factors. This is proved by the politico-religious fanaticism of the oppressed Jews[1].

The devil you don't know is almost always worse than the devil you know because the former is far more terrific and appalling than the latter[2]. This fear is largely mental than physical.

If we are not able to explain such phenomena on a rational basis, it is quite possible that fear may overtake us. No other attitude is possible. There is a striking similarity between a religious attitude and the reasoning employed to explain such uncommon occurrences. It is sincerely believed that such instances are the works of an angry god. Any miracle can be performed with divine help. Testimony to unshakable faith in the efficacy of such a help as well as in omens and portents is amply provided by the rulers beginning from Alexander the Great down to the Roman Empress of the first century of the Christian Era.

Any catastrophe is capable enough to produce mental imbalance. Mystic events and cataclysms can, doubtless, frighten a man who is otherwise fear-proof. We take pity on him when we see that he is nonplussed by the unexpected situation. There is no royal road but to bend down before such a colossal force of nature and to hope for the good. There is no wonder if man goes mad when great cities are being

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1 Compare—"Prior to the revolt in Judea which broke out in 66 A.D. this expectancy gave life and a permanency to a host of terrifying rumours which in turn fanned the fervour into greater vagaries. Men dreamed only of signs and omens. The apocalyptic hue of jewish fancy stained everything with a bloody halo. Comets, swords in the sky, battles in the clouds, light breaking forth of itself from the depth of the sanctuary, victims at the moment of sacrifice bringing forth a monstrous progeny etc. etc." E. RENAN, *ACh*, chap. X.

2 Compare—"It was natural for Teigne o' Neill, the Irish blacksmith, when he discovered that the rider of the horse was a ghost to recoil with a terrified prayer". SEYMOUR, *IWD*, pp. 72 ff.

destroyed, renowned nations are just about to be soon wiped out and when the earth is shaking in its very foundation. Malakand tribes, who attacked the British in 1897 are the best illustrations. These tribes were overcome with divine awefulness, dreamt of celestial glory and greatness and hoped for prodigies[1]. 5

(b) (1) GREEK STANDPOINT: Empedocles believed and preached that every part of an animal's body had an existence by itself. In due course of time the crude interest began to be keener and more lively than before.

There is on record a reference to the effect that the 10 earthquakes and the eclipses occurred more often than before in the Peloponnesian war. Moreover when Xerxes led his army through Greece he had had definite prognostications of his defeat. The fact that the mare gave birth to a hare was explained by Herodotus as an indication to his flight for saving his life. 15 Besides, when the Persian forces drew nearer to the temple at Delphi, they had a number of omens and portents. Many soldiers met with their doom under the steep rocks felled down by the lightning. Two days after the olive tree was destroyed by fire, a shoot sprang out of the stump. A salt fish went out of 20 the frying pan, leaping. This last portent was interpreted to mean that Protesilans would rise from amongst the dead and would wreak vengeance on his enemy who had maltreated him and made him unhappy. Greeks well knew the Science of Astrology. They could predict the birth of men or monsters. 25 It was their patent theory that the birth will be of a monster if there was a disjunction of planets to which were assigned certain recognized houses in the zodiacal chart. They could definitely foretell that the native will be an animal if the planets were in the sign of an animal[2]. 30

(2) ROMAN STANDPOINT: The influence of the Greek theories, teachings and speculations is working largely on the Roman culture and civilization. Pliny makes reference to many races having only one eye in the forehead[3] and Livy in his *Annals* gives a description of three marvellous births[4]. 35

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1 W. L. S. CHURCHILL, *Story of the Malakand Field Force*, London, 1898, p. 38.

2 A. BOUCHE' LECLERCQ, *L' Astrologie Grecque*, Paris, 1899, pp. 399 f.

3 *HN*, VII, 2.

4 XXVII, 37; XXXI, 12.

There were women who gave birth to elephants and serpents[1]. The birth of more than three children was interpreted by the Romans as a sign of impending evil. When Augustus was the king, the birth of four children worked infinite mischief. through famine. A number of prodigies occurred in the rule of Nero among which abnormal births are quite conspicuous. The offsprings had many heads each of which was a symbol of the dead emperor according to the Romans.

Natural absurdities like extraordinarily bright lights in the sky at night just giving the idea of a glaring day were also seen.

Once a little star fell from the sky, gathering in size as it neared the earth while it looked like a dazzling moon[2]. It eventually returned to its original habitat in the heavens and completely disappeared. Stars moved to and fro;[3] and a red circle suddenly enveloped the sun[4]. In old antiquated times it rained sometimes milk, blood, flesh etc. in Rome[5].

Even large flames spread in the sky[6]. Farm-houses containing animals were all destroyed. This inauspicious event was particularly interpreted as an evil omen forecasting a calamitous social war in Italy.

In Asia there were two peculiar mountains, around Indus, one of which attracted and the other repelled iron wherever it was.

No specific time has been prescribed for the occurrence of prodigies and portents though there is ample evidence to show that political crises and national calamities were almost always preceded or attended by some sort of extraordinary or marvellous events. Many out-of-the way events occurred in the year, when Fabius Maximus was given tho consulship for the third time. There was found a bloody sweat on the face of the statues. It rained stones near the temple. At Sinuessa, a cow gave birth to a colt etc. etc.

1 *HN*, VII, 3.
2 Cf. st. 124 of the text.
3 *HN*, II, 29–37.
4 Cf. st. 55 of the text.
5 *Ibid;*
6 *HN*, II. 29–34; 57–59.

Many other prodigies especially of fire also occurred when Rome was threatened by Hannibal.

The appearance of two moons[1] by day and a heavy rain of redhot stones are some of them. When it was raining at Capua, the moon appeared falling from the heavens. 5

Another series of phenomena operated at the time of a Punic war. In the sky at Anagnia, flames of fire were seen at places and a meteor was also noticed. These abnormal events differ no doubt from those mentioned before though the characteristic of ominousness is the same in all of them. 10 These unnatural portents foreboded enormous evil for the people of the land where they happened. National disasters, political changes, civil wars, riots, attacks and invasions of a severe type–any of these as well as a sudden demise of a benevolent ruler or a great social or religious leader had 15 similar echoes in the forces of nature then and there working. These troubles and woes which were in store for the humanity found reflected in Nature. Coming events cast their shadows before and the science of such shadows which gave the knowledge of or a clue to general disasters formed part of 20 the science of the Riṣṭas or Omens and Portents. The severity of such disasters could be lessened[2] by undergoing certain practices, observing some prescribed rules and regulations and reciting some sacred formulæ as laid down in the Science of the Rituals. Thus the Science of the Unknown, the Science 25 of the Prodigies and Portents and the Science of the Rituals are all interrelated and they all have a common philosophical and metaphysical background.

(3) THE EARLY CHRISTIAN STANDPOINT :–A dragon emitting water to wipe out the church was considered by the Romans 30 an incarnation of evil. The origin of this notion can be traced to the Babylonian culture and civilization[3]. The Antichrist was represented as some prodigy. In the days of Nero's misrule, appearance of meteors and the similar heavenly and physical abnormalities were noticed with special interest and 35 consideration[4].

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1 Cf. sts. 45 and 51 of the text ; Shakespeare refers to the appearance of five moons in *King John*, 4, 11.

2 Livy, *Annals*, XXII ; XXX.

3 C. CLEMEN, *Primitive Christianity*, Eng. Trans , Edin., 1912, pp. 127–137.

4 Compare—"Comets, eclipses, mock suns, northern lights in which

Christ himself had also predicted that a nation would rise in revolt against a nation. There would be eclipses and earthquakes, terrors and tyrannies and famines and epidemics and many uncommon signs will be manifest in the sky. The prophecy came out perfectly true. The year 65 saw the terrors of an epidemic in Rome and in the same year a great conflagration burnt Lyons. Famine visited the land in 68 and the flood from Tiber devastated the land in 69. The cyclones and the tornadoes took heavy toll of humanity in Campania. It seemed that nature was out of hinge everywhere. A belief that a Messianic kingdom was soon to come took firm root in the minds of the public by these omens and portents as well as by the hiding of the sun and moon and the waving of swords in the sky[1]. These perversities of nature prognosticated to the jews the appearance of a Messiah for many centuries after Christ[2]. These and the similar interpretations and explanations were current till the Middle Ages. Cromwell's death was heralded by a storm and dangerous omens foretold the fast approaching death of Charlie Mapie.

(IV) Birds: Foretelling through birds is not only referred to in classical cultures, but the practice of interpreting omens and portents through them can be traced back to primitive times also.

(1) Crow: With the Romans the crow was an inauspicious bird. English villager took the croaking of a crow as an index to trouble.

(2) Raven: In some countries it is believed that the raven is present where there is a dead body, while in other it is believed that its cry meant ill luck. In rustic England raven has always been taken as a symbol of bad luck. In the western part of Africa also a similar notion is prevalent where the raven is condemned as a man-eater. It is also believed there that an efficient magic medicine can also be

appear crowns, swords and the streaks of blood, fantastic forms of clouds in time of heat with traces of battles or strange beasts, drew eager attention and seemed never to have been so vivid in these tragic years. All the talk was of showers of blood, of wonderful thunderbolts, of rivers flowing upstream or of bloody torrents. A thousand things not noticed in ordinary times came to have a high importance in the feverish excitement of the public mind."

Renan, *ACh*, chap. XIV.

1 G. F. Fisher, *The Beginnings of Christianity*, Edin., 1878, p. 250.

2 Renan, *ACh*, chap. XIV.

manufactured out of it. The idea that no rain falls when it lays its eggs is in vogue there but in the minds of people of the western part of United States it is just the opposite view which is maintained. Their flocking brings war[1]. Pliny records that when they cry as if their throats are choked up, 5 they are very ominous. Of all the birds, ravens are the only ones whose conduct is considered definitely suggestive. The flight of the ravens that took place when the guests of Meduo were killed is an instance to the point. Alexander and Cicero both had glimpses of their death through raven. It is also 10 remarkable that raven brought sometimes divine favour also[2].

(3) Owl: There are passages, in Indian Literature especially in Hiraṇyakeśin's Gṛhya-Sūtra, where the owl is addressed as below:-"Flying round the village from left to right, portend us luck by the cry, o Owl"[3]. The appearance of 15 an owl was considered inauspicious at the beginning of every fresh activity. An owl once went to the sanctuary of the Capitol when S. Palpelius was the consul and for this very reason the whole city was cleaned. Again, the cry of an owl on the left neutralized the good effect of the notes of other birds 20 during the consulship of Cassius[4]. The cries of the bubo and the strix were interpreted as ill-omened[5]. One should not try to imitate them. The eagle-owl is an object of respect but it is hazardous to mimic the cry of it also. It is also interesting to note that the owl was the incarnation of divinity 25 was the accepted belief in one Samoan village. The eagle-owl was considered benefic and it was also described as "divine little bird", "servant of the world" etc. etc. It was taken to be a sign of good luck to a party going to wage a war, if an owl flew ahead of it while it stood for bad luck for the 30 party if it flew across the road or towards the rear[6]. Limbs of an owl were used as magic ingredients, even the feathers also. It is also usually considered an assosiciate of devils, goblins and witches. Many peculiar notions have clustered round an owl the

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1 R. F. Burton, *Mission to Galele*, London, 1864, II, 246 f.

2 *HN*, X, 15.

3 *SBE*, XXX, 183.

4 Lucan, V, 295.

5 E. W. Martin, *The Birds of the Latin Poets*, s. v. 'Bubo', 'Strix' etc.

6 Turner, *Samoa*, London, 1884, pp. 24-26.

terror of which is sufficient to make the cow give bloody milk. Among some tribes, owl is frequently brought in to alarm the children while with the other it is taken to be a bird of magic or ill omen. Screech-owls are believed to be as bad as ghosts.

5 (V) SOME NOTABLE OCCURRENCES OF THE PHYSICAL WORLD: (1) AURORA BOREALIS: These are supposed to be the reflections of a huge fire which is under the cauldrons in which the dead bodies of the enemies are boilt by renowned warriors. The Eskimos take them as the ghosts who play with a football made 10 up of a walrus skull[1]. Some take them to be the precursors of war. Thus there is a difference of opinions regarding the causes of this. Pliny holds that it is the result of natural causes recognizing at the same time the truth and value of a notion that it is usually assosiciated with unhappy occurrences.

15 (2) EARTHQUAKE: The injurious nature of the earthquake is too obvious to be emphasized. It is clear how it destroys people and property. Owl or raven, eclipse or aurora borealis may or may not be necessarily ominous while the earthquake is definitely so. Many theories are advanced about its origin. 20 Pliny records a Babylonian belief that like the tide or eclipse it is an effect of certain planetary conjunction[2]. The Greeks held a view that it was due to a disturbance of air under earth as the thunder is due to that of air on earth. There is also an interesting theory in the face of scientific theories 25 that it was occasioned by a deity just to warn the people of the miseries to come.

(VI) MENTAL AND PSYCHIC PHENOMENA: Dream: Dream has always remained a subject of interest to astrologers and fortune-tellers. Its fruit or the result varies according to 30 the time, place and the nature of the dream. The Greeks and the Romans started many theories regarding dreams and their interpretation[3]. The dream of a person who is sick, unwell or full of worries is considered futile[4]. Teaching of the Science of Dreams goes to the credit of Prometheus. 35 Pliny has no faith in dreams and their implication.

1 E. W. HAWKES, *The Labrador Eskimo* (Anthropological Series of Geological Survey, no. 14), Ottawa, 1916, p. 137.

2 *HN*, II, 27.

3 Xenophon, *Anabasis*, III, 1; also A. G. KELLER, *Homeric Society*, London, 1913, pp. 150f.

4 Cf. st. 108 of the text.

The tradition ascribes the following words to Muhammad:–

"A good dream is of God's favour and a bad dream is of the devil's; therefore when any of you dream a dream which is such as he is pleased with; then he must not tell it to any but a beloved friend; and when he dreams a bad dream, then let him seek protection from God both from its evil effect and from the wickedness of Satan; and let him spit three times over his left shoulder and not mention the dream to any one; then, verily, no evil shall come nigh him. The truest dream is the one which you have about day-break"[1].

According to cultures, interpretations also vary. The dreamer will be monetarily benefited if in the dream he sees bees carrying honey but if he is stung in the dream by the same he will be unhappy. The dream of a hare indicates trouble from enemies. Many eagles[2] in the dream always prognosticate plots and attacks while that of many fowls suggests fretting and fuming[3]. If one crosses your path in the dream it means evil. If bees are seen entering the house, in the dream, the house should be taken as destroyed. To obviate the effect of a bad dream look into the eastern direction and invoke divine help[4].

The Science of Dream is as old as history. Its interpretations varied with the changing needs and conditions of times. Even the most primitive people took lively interest in dreams and their interpretations. No doubt they were not able to give intellectual and convincing explanation and they could not reason out the whole process still however they did honestly and instinctively believe that something relating to the contents of the dream must come to pass in part or even *in toto*. Certain sections of society formerly believed that the dream of moon foretold evil[5] while that of the hawks suggested good but that of the boars implied inertia. Apparently it

1 I. Adams, *Persia by a Persian*, London, 1906, p. 450; cf. st. 115 of the text; also compare the statements contained in the lines 4 to 7 on page 99 as well as in the lines 10 and 11 on page 110 of the text.

2 Cf. st. 122 of the text.

3 Mrs. Gutch, *County Folklore*, II, London, 1901, pp. 202–208.

4 Cf. line 3 on page 99 of the text.

5 For comparison see line 20 on page 109 of the text and for contrast see line 21 on page 103 of the text.

can be seen that such beliefs were based on the things dreamt of. One gets a dream of snakes if he has killed anything and no good is to be expected from such a dream.

Some consider dreams to be the revelations. Some 5 specific discipline is also enjoined to minimise or obliterate the effect of bad dreams but it appertains to the Science of the Rituals. Contrary to the view held by the Dacota, the Menominee maintained a theory that the dream of moon meant long life to the dreamer though they side by side believed 10 that the end was piteous. As time rolled on, some, namely Hidatsa, introduced limitations and remodelled the theory of dreams by stating that only those dreams which follow fasting, sacrifice or prayer were to prove as realities[1]. The nature and the sex of the unborn babe were determined by 15 the dream of a pregnant woman. If one dreamt of firearms, he was sure to come across them by day. The dream of a cherrywood pointed good to a fasting youth who dreamt it. The kafir was guided in his medical practice by the dreams he got. If one was to get horses or anything of that sort, 20 he must previously get dreams related to them. On the night previous to an engagement, Maoris consulted dreams especially of the principal priest[2]. They sincerely believed that the dream made manifest what was unmanifest before. It was a pet theory of the Hurons that the dream was a mental 25 expression of the cravings of the soul. There is a fantastic notion prevalent among the Japanese regarding Baku which is an animal entrusted with the work of eating dreams. It is a composite creature every limb of which represented that of a certain animal. It was believed that a picture of it 30 guaranteed the safety of animals if it was kept in the house. In the case of princes and princely persons, the Chinese placed a word representing that creature in their own alphabet in the wooden pillows to ward off the effect of the evil dream. To save the dreamer from the malign influence of the dream, 35 it was quite sufficient, they thought, to place a word signifying this animal in the pillow. If a nightmare haunted him or a bad dream molested, it was advisable to recite three times, after getting up in the morning this invocation "Devour, o

1 Dorsey, 11 *RBEW*, p. 516; also compare st. 108 of the text.

2 E. Shortland, *Maori Religion and Mythology*, London, 1882, p. 36.

Baku, devour my evil dream". The Baku will listen to this prayer which will be rewarded with good fortune. The Vedic texts also enjoin on the dreamer to wipe his face to keep away its untoward effect.

(B) THE IDEA OF THE RIṢṬAS AS FOUND IN VEDIC LITERATURE :– The theory of divination has its root in mimetic magic. Forecasting of events is largely dependent on the course and movement of things. Still, however, future could not be entirely foreseen. This very fact was a causal factor in calling for divine help to decipher the phenomena which eluded the grasp of human understanding. Between ordinary divination and the divination through divine help there is a fundamental difference. In the former it is the human agency that occupies predominant position while in the latter it is the divine favour which reveals the unknown. Thus mimetic magic, religious ceremonies and rites have all a legitimate use and application in omens and portents.

There is a number of interpretations as there is a number of cultures. The Vedic texts are replete with such references. A future can be foreseen through the sacrificial fire and the victim—the two indispensable elements of the sacrifice—which are believed to be connected with gods in the heavens. Birds and beasts also have been adequately recognized in them and used as means for fathoming future. The direction of the bridegroom could be settled from the first appearance of a crow[1]. A bright flame or a smoky flame as also the conduct of a cow at the sacrifice could lend a diagnostic clue to the degree of a good luck of the sacrificer[2]. The outcome of a war and the soul's condition after death could be divined from the behaviour of a fire[3]. The *RV* also takes a passing notice of the birds of omen[4]. Owl has a distinct place in the Science of Omens and Portents. The sex of the unborn babe was inferred from the gender of the limb of the pregnant woman touched by a Brahmin boy[5].

1 *KauS*, xxxiv, 24.

2 G*GS*, iv. 8. 15; *ŚB*, iv. 5. 8. 11.

3 *ĀGS*, iv. 4. 2ff.

4 ii, 42 and 43; cf. also *HGS*, i. 17. 3.

5 *KauS*, xxxiii, 19; also see HENRY, *La Magie dans l' Inde Antique*, p. 67.

Dream as a part of the Science of Omens and Portents is dealt with at a comparatively greater length in the Vedic literature[1]. Ten dreams prognosticating death are briefly related in the *AA*[2]. Out of these ten, it is interesting to
5 compare the dream of a black man[3] with black teeth, that of a boar,[4] a black cow,[5] a garland of nard,[6] honey and lotus roots[7] and that in which gold is spitted out,[8] in which one goes or moves with donkeys and boars[9] and finally that in which one goes in the southern direction[10] with those referred to in
10 the *RS* and the other texts. It will be seen on comparison that the stereotyped inauspiciousness of the above-mentioned malefic dreams which is as old as the Vedas is to be found as such in all the cultures. To neutralize the evil effect of an inauspicious dream it is enjoined that one should either wipe
15 out his face or hear the *Nāgendramokṣa*[11]. Certain stars like Mūla, Aśleṣā and Jyeṣṭhā are considered evil, in the *AV* and *KauS*[12]. The sun appearing as moon, the shadow looking topsyturvy in a mirror or water, the head scenting like a crow's nest and the madderlike sky—all these abnormal

1 *RV*, viii. 47. 15; OLDENBERG's note to x. 164.

2 iii. 2. 4; For evil dream, one should turn over on the other side, saying *AV*. vii. 100 and for expiating the dream of eating in sleep should say *AV*. vii. 101 (cf. CALAND, *Altindisches Zauberritual*, p. 151; PISCHEL, *AlbumKern*, pp. 115 ff); *KauS*, xlvi; see also J. Von. NEGELEIN, *Der Traumschlussel des Jagaddeva* (1912), p. 378.

3 Cf. st. 126 of the text; cf. *DS*, pp. 388 f. (for which see line 25 on page 109 of the text).

4 Cf. st. 123 of the text; cf. *SS*, 29, 56 (for which see line 34 on page 103 of the text).

5 See *AA*, iii, 2, 4; pp. 135ff (for which see line 22 on page 97 of the text).

6 *Ibid*; cf. *DS*, pp. 388f (for which see line 25 on page 109 of the text).

7 See *AA*, iii, 2, 4; pp. 135ff (for which see line 21 on page 97 of the text).

8 *Ibid*;

9 Cf. st. 123 of the text; cf. *SS*, 29, 56 (for which see line 34 on page 103 of the text).

10 Cf. st. 123 of the text; cf. *VP*, 19, 25 (for which see line 23 on page 98 of the text); cf. *MatP*, 242, 11 (for which see line 2 on page 99 of the text); cf. *KS*, pp. 59–61, st. 22 (for which see line 6 on page 101 of the text); cf. *CS*, *Indriyasthāna*, 5, 37 (for which see line 1 on page 102 of the text); cf. *YS'*, 5, 151 (for which see line 12 on page 105 of the text).

11 Cf. *MatP*, 242, 17 (for which see line 3 on page 99 of the text).

12 See *AV*, pp. 83, 85; see *KauS*. xlvi. 25ff.

experiences portend evil as is stated in the *AA*[1]. Blackness in any form is particularly associated with bad luck as also the terrific appearance. The object where either of them is found is condemned as a symbol of evil whether it be a beast or a bird. Hence a buffalo[2] and a boar or a vulture[3] and an owl[4] are definitely bad. Perversities of the physical world such as earthquakes, eclipses, storms, tornadoes, lightning, hailstorm and meteors are all attended or followed by general calamities. It is also stated in the *AB*[5] and *BDS*[6] that the birds are moving about in the guise of the Fathers. The *Gṛhyasūtras* contain references to a different kind of prodigies such as the ant-heap, the scream of a jackal, a cow giving bloody milk and a cow drinking milk from another[7]. The existence of the Science of Omens and Portents in the days of the Vedas suggests also that of the foretellers who could forecast from the bodily signs and the smoke of the dung[8].

1 See *AA*, iii, 2, 4; pp. 135ff (for which see lines 6–15 on page 97 of the text); see *LS'S*. iii. 3. 6 ff; see *ĀpS'S*. ix. 20. 10.

2 Cf. 178 of the text.

3 Cf. st. 176 of the text.

4 *Ibid*;

5 ii. 15. 4.

6 ii. 8. 14; also ii. 9. 10.

7 See *S'GS*. v. 11. 10; see *HGS*. i. 16. 19; also i. 17. 6; see *KauS*, cxii.

8 See *AV*, p. 81; see also HENRY, *La Magie dans l' Inde Antique*, pp. 68ff.

श्रीदुर्गदेवरचितं

रिष्टसमुच्चयशास्त्रम् ।



पणमंतसुरासुरमउलिरयणवरकिरणकंति[1]विच्छुरिअं[2] ।
वीरजिणपायजुअलं[3] नमिऊण[4] भणामि[5] रिट्ठाइं ॥ १ ॥
संसारंमि[6] भमंतो जीवो बहुभेयभिण्णजोणीसु ।
दुक्खेण[7] नवरि[8] पावइ[9] सुह[10]मणुअत्तं न[11] संदेहो[12] ॥ २ ॥
पत्तंमि अ मणुअत्ते पिम्मं लच्छी वि जीविअं अथिरं ।
धम्मो जिणिं[13]ददिट्ठो होइ[14] थिरो निव्विअप्पेण[15] ॥ ३ ॥
पत्ते जिणिं[16]दधम्मे मणुओ[17] इह होइ वसणअभिभूओ[18] ।
बहुविहपमायमत्तो कसाइओ[19] चउकसाएहिँ[20] ॥ ४ ॥
जूअ[21]-महु-मज्ज-मंसं[22] वेसा-पारद्धि-चोर-परयारं[23] ।
एदाइँ[24] ताइँ[25] लोए वसणाइ जिणिं[26]ददिट्ठाइं ॥ ५ ॥

ॐ नमः श्रीजिनाय ।

प्रणमत्सुरासुरमौलिरत्नवरकिरणकान्तिविच्छुरितम् ।
वीरजिनपादयुगलं नत्वा भणामि रिष्टानि ॥ १ ॥
संसारे भ्रमञ्जीवो बहुभेदभिन्नयोनिषु ।
दुःखेन ननु प्राप्नोति शुभमनुजत्वं न सन्देहः ॥ २ ॥
प्राप्ते च मनुजत्वे प्रेम लक्ष्मीरपि जीवितमस्थिरम् ।
धर्मो जिनेन्द्रदिष्टो भवति स्थिरो निर्विकल्पेन ॥ ३ ॥
प्राप्ते जिनेन्द्रधर्मे मनुज इह भवति व्यसनाभिभूतः ।
बहुविधप्रमादमत्तः कषायितश्चतुःकषायैः ॥ ४ ॥
द्यूत-मधु-मद्य-मांसानि वेश्या-पापर्द्धि-चोर-परदाराः ।
एतानि तानि लोके व्यसनानि जिनेन्द्रदिष्टानि ॥ ५ ॥

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1 S °कंत° । 2 S °विच्छरिअं । 3 B °जुयलं । 4 S णमिऊण । 5 P S भणेमि । 6 S संसारम्मि । 7 S दुखेण । 8 S णवि । 9 B पावाइ । 10 S सुहु° । 11 S णं । 12 S सेदेहो । 13 B जिणंद° । 14 S अहो । 15 B न विअप्पेण । 16 B जिणंद° । 17 S मणुवो । 18 S °अभिभूवो । 19 B कसाइउ । 20 S चककसाएहि । 21 S जूव° । 22 S °मंस । 23 BS °परपारं । 24 B एआइं; P एयाइं । 25 B ताइं । 26 B जिणंद° ।

धम्मंमि य[1] अणुरत्तो वसणेहि विवज्जिओ[2] धुवं जीवो ।
नाणारोयाकिण्णो[3] हवेइ इह किं विअप्पेणं ॥ ६ ॥
रोयाणं[4] कोडीओ[5] हवंति[6] पंचेव[7] लक्ख अडसट्ठी ।
नवनवइ[8] सहस्साइं[9] पंच सया तह य[10] चुलसी अ[11] ॥ ७ ॥
एवंविहरोगेहि[12] य अभिभूदो[13] तो न चिंतए[14] धम्मं ।
परलोअसाहणट्ठं[15] इंदिअविसएहि अभिभूदो[16] ॥ ८ ॥
चक्खू[17] सोदं[18] घाणं जीहा फासं च इंदिआ पंच ।
रूवं सद्दं गंधं रस-फासे ताण विसए[19] य[20] ॥ ९ ॥
अन्नं[21] च जम्मपुव्वं दिट्ठं मरणं असेसजंतूणं ।
विस-विसहर-सत्थ-ग्गी-जलं[22]-भिगुवादेहि[23] रोएहिं[24] ॥ १० ॥
वाऊ[25] पित्तं सिंभं ताण जुदी[26] होइ[27] सन्निवाओ[28] अ ।
जीवस्स निव्विअप्पं[29] जीहाए[30] खिप्पए तेहिं ॥ ११ ॥

धर्मे चानुरक्तो व्यसनैर्विवर्जितो ध्रुवं जीवः ।
नानारोगाकीर्णः भवतीह किं विकल्पेन ॥ ६ ॥
रोगाणां कोट्यो भवन्ति पञ्चैव लक्षाष्टषष्टिः ।
नवनवतिसहस्राणि पञ्चशतास्तथा चतुरशीतिश्च ॥ ७ ॥
एवंविधरोगैरभिभूतस्ततो न चिन्तयति धर्मम् ।
परलोकसाधनार्थमिन्द्रियविषयैरभिभूतः ॥ ८ ॥
चक्षुः श्रोत्रं घ्राणं जिह्वा स्पर्शश्चेन्द्रियाणि पञ्च ।
रूपं शब्दो गन्धो रस-स्पर्शौ तेषां विषयाश्च ॥ ९ ॥
अन्यच्च जन्मपूर्वं दिष्टं मरणमशेषजन्तूनाम् ।
विष-विषधर-शस्त्र-अग्नि-जल-भृगुपातै रोगैः ॥ १० ॥
वायुः पित्तं श्लेष्मा तेषां युतिर्भवति सन्निपातश्च ।
जीवस्यापि निर्विकल्पं जिह्वया क्षिप्यते तैः ॥ ११ ॥

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1 B it is missing. 2 B विवज्जिउ । 3 P °किण्णो । 4 P रोगाणं । 5 S कोडीउ । 6 S हवेइ । 7 B पंचे । 8 S णवणवदी । 9 S सहस्सा । 10 BP it is missing. 11 P चुलसीई; S चुलसीदि । 12 B °रोगेहिं; S °रोएहि य । 13 BP अभिभूओ । 14 S चिंतये । 15 S °णट्टं । 16 BP अभिभूओ । 17 S चक्खू । 18 BP सोअं । 19 S विषए । 20 S ण । 21 S अण्णं । 22 S °जाल° । 23 P °भिगुवाएहिं । 24 P रोगेहिं । 25 B वाउ; S वाउं । 26 P जुई । 27 B होमइ । 28 S सण्णिवओ । 29 P विविक्कियप्पं; S विणिविअप्पए । 30 S जीहाए ।

दुलहम्मि मणुअलोए[1] लद्धे धम्मे[2] अहिंसलक्खट्टे[3] ।
दु (दो°) विहसंलेहणाएँ विरला जीवा पवत्तंति ॥ १२ ॥
अब्भिंतर[4]-बाहिरिया हवेइ संलेहणा[5] पयत्तेण ।
अब्भिंतरा[6] कसाए सरीरविसए हु बाहिरिया ॥ १३ ॥
इदि[7] सल्लिहिद[8]सरीरो भविओ[9] जो अणसणेण वरमरणं[10] ।
इच्छइ सो इह भालइ इमाइं रिट्ठाइं जत्तेण[11] ॥ १४ ॥
आराहणापडायं[12] जो गिण्हइ[13] परिसहे[14] य जिणिऊण ।
संसारम्मि अ ठिच्चा[15] वोच्छे[16] हं तस्स रिट्ठाइं ॥ १५ ॥
पुव्वायरिय[17]कमागय लद्धूणं दुग्गएव[18]विवुहेण ।
वरमरण[19]कंडियाए[20] रिट्ठगणं भासिअं[21] सुणह[22] ॥ १६ ॥
पिंडत्थं च पयत्थं रूवत्थं होइ तं पि तिविअप्पं[23] ।
जीवस्स मरण[24]याले[25] रिट्ठं नत्थि[26] त्ति[27] संदेहो ॥ १७ ॥

दुर्लभे मनुजलोके लब्धे धर्मे चाहिंसालक्ष्यार्थे ।
द्विविधसंलेखनायां विरला जीवाः प्रवर्तन्ते ॥ १२ ॥
अभ्यन्तर-बाह्या भवति संलेखना प्रयत्नेन ।
अभ्यन्तरा कषाये शरीरविषये खलु बाह्या ॥ १३ ॥
इति संलिखितशरीरो भव्यो योऽनशनेन वरमरणम् ।
इच्छति स इह भालयत इमानि रिष्टानि यत्नेन ॥ १४ ॥
आराधनापताकां यो गृह्णाति परिषहांश्च जित्वा ।
संसारे च स्थित्वा वक्ष्येऽहं तस्य रिष्टानि ॥ १५ ॥
पूर्वाचार्यक्रमागतं लब्ध्वा दुर्गदेवविबुधेन ।
वरमरणकण्डिकायां रिष्टगणं भाषितं शृणुत ॥ १६ ॥
पिण्डस्थं च पदस्थं रूपस्थं भवति तदपि त्रिविकल्पम् ।
जीवस्य मरणकाले रिष्टं नास्तीति सन्देहः ॥ १७ ॥

1 S मणुव° । 2 B धम्मि अ; P धम्मि य । 3 S °लक्खट्टे । 4 S अभ्यंत° । 5 B सल्लेहण; S सलेहणा । 6 S अभ्यंतरा । 7 B P इंदि । 8 B संक्षिहीअ°; P सक्षिहिअ° । 9 B भविउ । 10 S वमरणं । 11 S जंत्तेण । 12 P °पडागं । 13 B गिन्हेइ; P गिन्हइ । 14 P परीसहे । 15 S it is missing. 16 P वुच्छे । 17 B पुव्वायरिअ° । 18 S दुग्गए° is missing. 19 S वरमरणं° । 20 B °कंडिपाए । 21 B भासियं । 22 S सुण्णह । 23 S तिवियप्पं । 24 S मरणं° । 25 B °याले; P °काले । 26 S नत्थि । 27 S ति ।

जं च सरीरे रिट्ठं उप्पज्जइ तं हवेइ पिंडत्थं ।
तं चिअ[1] अणेअभेअं[2] नायव्वं[3] सत्थदिट्ठीए ॥ १८ ॥
जइ किण्हं[4] करजुअलं[5] सुकुमालं[6] पिय[7] हवेइ अइकढिणं ।
फुट्टंति अंगुलीओ[8] ता रिट्ठं तस्स जाणेह ॥ १९ ॥
थद्धं लोअण[9]जुअलं[10] विवण्ण[11]तणू वि कट्ठ[12][य]समसरिसं[13](°सा)।
पस्सिज्जइ[14] भालयलं सत्त दिणाइं उ[15] सो जियइ[16] ॥ २० ॥
मउलिय[17]वयणं वियसइ[18] निमेस[19]रहियाइँ हुंति नयणाइं[20] ।
नह[21]रोमाइँ सडंदि[22] य[23] सो जियइ[24] दिणाइँ सत्तेव ॥ २१ ॥
थगथगइ[25] कम्महीणो थूलो दु[26] किसो किसो हवइ[27] थूलो ।
सुवइ कयसीसहत्थो मासिक्कं सो फुडं जियइ[28] ॥ २२ ॥
करबंधं[29] कारिज्जइ कंठस्सुवरम्मि अंगुलिचएण[30] ।
न हु एइ गाढबंधं तस्साउ[31] हवेइ मासिक्कं ॥ २३ ॥

यच्च शरीरे रिष्टमुत्पद्यते तद्भवति पिण्डस्थम् ।
तदेवानेकभेदं ज्ञातव्यं शास्त्रदृष्ट्या ॥ १८ ॥
यदि कृष्णं करयुगलं सुकुमारमपि च भवत्यतिकठिनम् ।
स्फुटन्त्यङ्गुल्यस्ततो रिष्टं तस्य जानीत ॥ १९ ॥
स्तब्धं लोचनयुगलं विवर्णतनुरपि काष्ठकसमसदृशम् ।
प्रस्विद्यति भालतलं सप्त दिनानि तु स जीवति ॥ २० ॥
मुकुलितवदनं विकसति निमेषरहितानि भवन्ति नयनानि ।
नखरोमाणि शटन्ति च स जीवति दिनानि सप्तैव ॥ २१ ॥
थगथगायते कर्महीनः स्थूलस्तु कृशः कृशस्तु भवति स्थूलः ।
स्वपिति कृतशीर्षहस्तो मासैकं स स्फुटं जीवति ॥ २२ ॥
करबन्धः कार्यते कण्ठस्योपर्यङ्गुलिचयेन ।
न खल्वेति गाढबन्धं तस्यायुर्भवति मासैकम् ॥ २३ ॥

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1 S चिय । 2 B अणेअभअं; S अणेयमेय । 3 S णायव्वं । 4 P किन्हं । 5 S °जुवलं । 6 B the word is illegible. P सुऊमालं । 7 B पिअ । 8 B S णंगुलीउ । 9 S लोयण° । 10 S °जुयलं । 11 B विवन्न°; P विविन्न° । 12 B निकट्ठ°; S विकट्टए° । 13 B °समरिसं; S °मरिसं । 14 P पसिजइ; S प···सिजइ । 15 S च । 16 B जिअइ । 17 B मउलिअ° । 18 B विअसइ । 19 P निम्मस°; S णिमिस° । 20 S णयणाइं । 21 B तह° । 22 P S सडंति । 23 B अ । 24 B जिअइ । 25 S थगथगइ । 26 B अ; P ड । 27 P हवे; S वि हवइ । 28 B जिअइ । 29 S करवंधं । 30 S अंगुलीचरणं । 31 P तस्साऊ; S तस्साउं ।

कडु-तित्तं[1] च कसायं अंबं[2] महुरं तहेव[3] लवणं[4] च ।
भुंजंतो न[5] हु जाणइ तीस[6] दिणाइं[7] च तस्साऊ[8] ॥ २४ ॥
न हु जाणइ निय[9]अंगं उड्ढा दिट्ठी ज्झडप्प[10]परिहीणा[11] ।
कर-चरणचल्ल[12]णासो गयजीवं[13] तं विआणेह ॥ २५ ॥
वयणेण पडइ[14] रुहिरं वयणेण[15] अ[16] निग्गमेइ[17] अइसासो ।
विस्सामेण विहीणो जाणह मच्चुं[18] लहुं[19] तस्स ॥ २६ ॥
अहर-नहा[20] तह दसणा कसणा[21] जइ[22] हुंति[23] कारण[24]विहीणा ।
मासब्भंतर[25] आउं[26] निद्दिट्ठं तस्स सत्थम्मि[27] ॥ २७ ॥
मुह-जीहं चिअ[28] किण्हं[29] गीवा लहु पडइ[30] कारणं नत्थि ।
रुंभइ हिअए[31] सासो लहु मच्चू[32] तस्स जाणेह[33] ॥ २८ ॥
कर-चरणअंगुलीणं संधिपएसा[34] [य] णेह(°व) फुट्टंति ।
न[35] सुणेइ कन्न[36]घोसं तस्साऊ[37] सत्त दिअहाइं ॥ २९ ॥

कटु-तिक्तं च कषायमम्लं मधुरं तथैव लवणं च ।
भुञ्जन्न खलु जानाति त्रिंशद्दिनानि च तस्यायुः ॥ २४ ॥
न खलु जानाति निजाङ्गमूर्ध्वा दृष्टिः स्पन्दनपरिहीना ।
कर-चरणचलननाशो गतजीवं तं विजानीत ॥ २५ ॥
वदनेन पतति रुधिरं वदनेन च निर्गच्छत्यतिश्वासः ।
विश्रामेण विहीनो जानीत मृत्युं लघुं तस्य ॥ २६ ॥
अधर-नखास्तथा दशनाः कृष्णा यदि भवन्ति कारणविहीनाः ।
मासाभ्यन्तरमायुर्निर्दिष्टं तस्य शास्त्रे ॥ २७ ॥
मुख-जिह्व एव कृष्णे ग्रीवा लघु पतति कारणं नास्ति ।
रुणद्धि हृदये श्वासो लघुं मृत्युं तस्य जानीत ॥ २८ ॥
कर-चरणाङ्गुलीनां सन्धिप्रदेशाश्च नैव स्फुटन्ति ।
न शृणोति कर्णघोषं तस्यायुः सप्त दिवसान् ॥ २९ ॥

1 S कडुवं तित्त । 2 S अंबलं । 3 S महेव । 4 S लवलं । 5 S ण । 6 B तीसं । 7 S दिणायं । 8 B तस्साउं । 9 B निअ°; S णिय° । 10 B ज्झडपरि° । 11 S °परिहीणो । 12 S °वण्ण° । 13 B गयजीअं; P गयजीयं । 14 B पडइ; P पडइ । 15 B वयणंमि; P वयणम्मि । 16 P य । 17 S णियमेइ । 18 S मच्चं । 19 B लहं; P लहु । 20 B अहरनहो; S अहरणह । 21 B कसिणा । 22 B इं; P य । 23 BP हवंति । 24 B कारवि° । 25 B मसब्भिंतर; S मासब्भंतरि । 26 PS आऊ । 27 B सत्थंमि । 28 S चिय । 29 P किण्हं; S किण्ह । 30 B पडइ; P पडेइ । 31 S हियए । 32 B मच्चो । 33 S जाणेहिं । 34 S संधिएसा-एसा । 35 S ण । 36 S कण्ण° । 37 B तस्साउ ।

जीहग्गे(°ग्गं) अइकसिणं[1] अण्णं[2] तं होइ जस्स गुरुतिलयं[3] ।
मासिक्कं[4] तस्साऊ निद्दिट्ठं[5] सत्थइत्तेहिं[6] ॥ ३० ॥

कर-चरणेसु अ[7] तोयं दिन्नं[8] परिसुसइ जस्स निब्भंतं ।
सो जीवइ[9] दिअहतयं[10] इइ कहिअं[11] पुव्वसूरीहिं ॥ ३१ ॥

वयणम्मि[12] नासिआए[13] तह गुज्झे जस्स सीयलो[14] पवणो ।
तस्स लहु होइ मरणं पुव्वायरिएहिं निद्दिट्ठं[15] ॥ ३२ ॥

देहं तेयविहीणं निस्सरमाणो[16] हु उट्ठए[17] सासो ।
पंचदस तस्स दियहे[18] निद्दिट्ठं जीविअं इत्थ ॥ ३३ ॥

अनिमित्तं[19] जलबिंदु नयणेसु[20] पडंति जस्स[21] अणवरयं ।
दसणा हवंति कसणा[22] सो जीवइ[23] सत्त दिअहाइं ॥ ३४ ॥

दिट्ठीऍ[24] चप्पियाए[25] ताराबिंबं न[26] जस्स भमडेइ[27] ।
दिणजुअमज्झे[28] मरणं निद्दिट्ठं[29] तस्स निब्भंतं[30] ॥ ३५ ॥

जिह्वाग्रमतिकृष्णं खण्डितं तद्भवति यस्य गुरुतिलकम् ।
मासैकं तस्यायुर्निर्दिष्टं शास्त्रविद्भिः ॥ ३० ॥

कर-चरणेषु च तोयं दत्तं परिशुष्यति यस्य निर्भ्रान्तम् ।
स जीवति दिवसत्रयमिति कथितं पूर्वसूरिभिः ॥ ३१ ॥

वदने नासिकायां तथा गुह्ये यस्य शीतलः पवनः ।
तस्य लघु भवति मरणं पूर्वाचार्यैर्निर्दिष्टम् ॥ ३२ ॥

देहस्तेजोविहीनः निस्सरन् खलूत्तिष्ठति श्वासः ।
पञ्चदश तस्य दिवसान्निर्दिष्टं जीवितमत्र ॥ ३३ ॥

अनिमित्तं जलबिन्दवो नयनेभ्यः पतन्ति यस्यानवरतम् ।
दशना भवन्ति कृष्णाः स जीवति सप्त दिवसान् ॥ ३४ ॥

दृष्ट्या आक्रान्तया ताराबिम्बं न यस्य भ्राम्यति ।
दिनयुगमध्ये मरणं निर्दिष्टं तस्य निर्भ्रान्तम् ॥ ३५ ॥

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1 S अइकसणं । 2 P अन्नं; S अणहु । 3 S गुरुविंदं । 4 S मासेक्कं । 5 S णिदिट्ठं । 6 B सट्ठ° । 7 S य । 8 S दीणं । 9 B जिअइ । 10 B निअहतिअं; S दिवसत्तयं । 11 B इअ कहिअं; S णिद्दिट्ठं । 12 B वयणंमि । 13 S णासिआए । 14 B सीअलो । 15 S णिद्दिट्ठं । 16 S णिस्सरमाणो । 17 B उदए; P उंदए । 18 B दिअहे । 19 B अदिट्ठं; S अणमित्तं । 20 S णयणेसु । 21 S तस्स । 22 B किसणा । 23 S जियइ । 24 P दिट्ठीइ । 25 S चप्पियए । 26 S ण । 27 S भमाडइ । 28 B °जुय°; S °जू° । 29 S णिदि त° । 30 S णिब्भंतं ।

धिदि[1]णासो सदि[2]णासो[3] गमण[4]विणासो हवेइ इह जस्स ।
अइणिद्द[5] णिद्दणासो[6] मासचउक्कं उ[7] सो जियइ[8] ॥ ३६ ॥

न[9] हु पिच्छइ[10] निय[11]जीहा एय[12]दिणं होइ तस्स इह आऊ ।
नासाएँ[13] तिन्नि[14] दिअहा[15] नव दिअहा[16] भमुह[17]मज्झेण ॥३७॥

कन्ना[18]घोसे[19] सत्त य लोयण[20]ताराअदंसणे[21] पंच ।
दिअहाइँ[22] हवइ आऊ[23] इय[24] भणिअं[25] सत्थइत्तेहिं[26] ॥ ३८ ॥

बद्धं चिअ[27] करजुअलं[28] न[29] हु लग्गइ संपुडेण[30] निब्भंतं[31] ।
विहडेइ[32] अइसएणं सत्त दिणाइं उ[33] सो जियइ[34] ॥ ३९ ॥

इदि[35] रिट्ठगणं भणियं[36] पिंडत्थं जिणमयाणुसारेण ।
निसुणिज्ज[37] हु[38] सुपयत्थं[39] कहिज्जमाणं समासेण[40] ॥ ४० ॥

धृतिनाशः स्मृतिनाशो गमनविनाशो भवतीह यस्य ।
अतिनिद्रा निद्रानाशो मासचतुष्कं तु स जीवति ॥ ३६ ॥

न खलु पश्यति निजजिह्वामेकदिनं भवति तस्येहायुः ।
नासया त्रीन् दिवसान्नव दिवसान् भ्रूमध्येन ॥ ३७ ॥

कर्णाघोषे सप्त च लोचनताराऽदर्शने पञ्च ।
दिवसान् भवत्यायुरिति भणितं शास्त्रविद्भिः ॥ ३८ ॥

बद्धमेव करयुगलं न खलु लगति सम्पुटेन निर्भ्रान्तम् ।
विघटयत्यतिशयेन सप्त दिनानि तु स जीवति ॥ ३९ ॥

इति रिष्टगणं भणितं पिण्डस्थं जिनमतानुसारेण ।
निश्रूयतां खलु सुपदस्थं कथ्यमानं समासेन ॥ ४० ॥

1 P धिइ° । 2 P सुइ°; S सय° । 3 P °नासो; S °हीणो । 4 S मयण । 5 P अइनिद; S अइणिद्दा । 6 B णिद्दसो; S णणासो । 7 S तु । 8 B जिअइ; P जीयइ । 9 S ण । 10 B मिच्छइ । 11 B निअ°; S णिय° । 12 P एग° । 13 P नासाइ; S णासाए । 14 B दिन्नि; S त्तिणि । 15 S दियहा । 16 P S दियहा । 17 P भउंह°; S भवोह° । 18 S कण्णा° । 19 P °घोसेण; S °धोसेण । 20 B लोअण° । 21 S तारादंसणे । 22 S दियहाइ । 23 S ओऊ । 24 B इअ । 25 S भणियं । 26 B °इत्तेहिं; S °इत्तेहि । 27 S वि । 28 B °जुअल; S °जुवलं । 29 S ण । 30 S संपुडे । 31 B लब्भंतं; S णब्भंतं । 32 P विहिडेइ । 33 S च । 34 B जिअइ; P जीयइ । 35 B इति; P इह । 36 P भणिअं । 37 S णिसुणिज्ज । 38 B उ; P इ । 39 B रूवत्थं । 40 B समाणेणं ।

ससि-सूर-दीवयाई[1] अरिट्ठरूवेण पिच्छए[2] जं जं[3] ।
तं उ भणिज्जइ रिट्ठं पयत्थरूवं[4] मुणिंदेहिं ॥ ४१ ॥

नाणा[5]भेअ[6]विभिन्नं[7] तं पि हवे इत्थ[8] निव्वियप्पेण[9] ।
नाणा[10]सत्थमएणं भणिज्जमाणं निसामेह[11] ॥ ४२ ॥

पक्खालिऊण देहं सियवत्थ[12]विलेवणो सिया[13]हरणो ।
पुज्जित्ता जिणनाहं[14] अहिमंतिअ निय[15]मुहं पच्छा ॥ ४३ ॥

ॐ ह्रीँ नमो[16] अरहंताणं[17] कमले २ विमले २ उदर[18] देवी(° इटिमिटि[19] पुलिंदिनी[20](°नि) स्वाहा ॥

इअ[21] मंतेणं[22] मंतिय[23] निय[24]वयणं एयवीस[25] वाराओ ।
पुण[26] जोएउ पयत्थं[27] रिट्ठं जिणसासणे भणियं[28] ॥ ४४ ॥

एक्को[29] वि जए चंदो बहुविहरूवेहिँ[30] जो नियच्छेइ[31] ।
छिद्दोह[32] तस्स आऊ इगवरिसं होइ निब्भंतं[33] ॥ ४५ ॥

शशि-सूर्य-दीपकादीनरिष्टरूपेण पश्यति यं यम् ।
तत्तु भण्यते रिष्टं पदार्थरूपं मुनीन्द्रैः ॥ ४१ ॥

नानाभेदविभिन्नं तदपि भवेदत्र निर्विकल्पेन ।
नानाशास्त्रमतेन भण्यमानं निशामयत ॥ ४२ ॥

प्रक्षाल्य देहं सितवस्त्रविलेपनः सिताभरणः ।
पूजयित्वा जिननाथमभिमन्त्र्य निजमुखं पश्चात् ॥ ४३ ॥

ॐ ह्रीँ नमो अरहन्ताणं कमले २ विमले २ उदर देवि इटिमिटि पुलिन्दिनि स्वाहा ॥

इति मन्त्रेण मन्त्रयित्वा निजवदनमेकविंशतिवारम् ।
पुनः पश्यतु पदस्थं रिष्टं जिनशासने भणितम् ॥ ४४ ॥

एकोऽपि जगति चन्द्रो बहुविधरूपैर्यः पश्यति ।
छिद्रौघं तस्यायुरेकवर्षं भवति निर्भ्रान्तम् ॥ ४५ ॥

1 S °दीवयादी । 2 S पेच्छए । 3 P S जि । 4 S °रूवे । 5 S णाणा° । 6 S °भेय° । 7 S °विभिण्णं । 8 S एत्थ । 9 B निव्विअप्पेणं; S णिव्वियप्पेण । 10 S णाणा° । 11 S णिसामेह । 12 B सिअवत्थवत्थवि° । 13 B सिआ° । 14 S °णाहं । 15 B निअ°; S णिय° । 16 S णमो । 17 B अरिहंताणं । 18 S उदरे । 19 S वारइटिमिटि । 20 S पुलिंहिणी । 21 P इय; S इह । 22 S मंतेण । 23 B मंतिअ; S य मंतिय । 24 B निअ°; S णिय° । 25 P एगवीस । 26 S पुणु । 27 S पयत्थिं । 28 P भणिअं । 29 P इक्को । 30 S °रूवेण । 31 B निअच्छेइ; S णियच्छेइं । 32 S छिद्दोहं । 33 B निब्भंतो; P निब्भंते ।

तह सूरस्स य विंबं[1] णिएइ[2] छिद्दं[3] अणेयरूवेहिं[4] ।
तस्स भणिज्जइ आऊ वरिसेगं सत्थइत्तेहिं ॥ ४६ ॥
रवि-चंदं[5] तह[6] तारा विच्छाया बहुविहा य छिद्दा[7] य ।
जो णियइ[8] तस्स भणियं[9] वरिसेगं जीविअं[10] इत्थ[11] ॥ ४७ ॥
दीवयसिहा हु एगा[12] अणेग[13]रूवा हु जो णियच्छेइ[14] ।
तस्स लहु होइ मरणं किं बहुणा इह[15] पलावेण ॥ ४८ ॥
उत्तम[16]दुमं हि[17] पिच्छइ हिमदड्ढ[18]मिवा[19]णलेण[20] वा नूणं[21] ।
लहु होइ तस्स मरणं पयंपियं[22] मुणिवरिंदेहिं ॥ ४९ ॥
सत्त दिणाइँ णियच्छइ[23] रवि-ससि-ताराण जो सुहं[24] विंबं ।
भममाणं तस्साऊ[25] होइ तिमासं न[26] संदेहो[27] ॥ ५० ॥
रवि-चंदाणं पिच्छइ[28] चउ(°ऊ°)सु[29] विदिसासु चारि[30] विंबाइं ।
चउघडिआ[31] चउदिणाइँ[32] चउदिसं तह[33] य चउछिद्दं[34] ॥ ५१ ॥

तथा सूर्यस्य च बिम्बं पश्यति छैद्रमनेकरूपैः ।
तस्य भण्यत आयुर्वर्षैकं शास्त्रविद्भिः ॥ ४६ ॥
रवि-चन्द्रौ तथा तारा विच्छायान् बहुविधांश्च छैद्रांश्च ।
यः पश्यति तस्य भणितं वर्षैकं जीवितमत्र ॥ ४७ ॥
दीपकशिखां खल्वेकामनेकरूपां खलु यः पश्यति ।
तस्य लघु भवति मरणं किं बहुनेह प्रलापेन ॥ ४८ ॥
उत्तमद्रुमं हि पश्यति हिमदग्धमिवानलेन वा नूनम् ।
लघु भवति तस्य मरणं प्रजल्पितं मुनिवरेन्द्रैः ॥ ४९ ॥
सप्त दिनानि पश्यति रवि-शशि-ताराणां यः शुभं बिम्बम् ।
भ्रमन्तं तस्यायुर्भवति त्रीन् मासान्न सन्देहः ॥ ५० ॥
रवि-चन्द्रयोः पश्यति चतसृषु विदिक्षु चत्वारि बिम्बानि ।
चतस्रो घटिकाश्चत्वारि दिनानि चतसृषु दिक्षु तथा च चत्वारि छिद्राणि ॥५१॥

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1 B बिंबे । 2 P निएइ; S णियेइ । 3 B P च्छिड्डुं । 4 B अणेअ° । 5 S रविचंद । 6 S तहा । 7 B P च्छिड्डा । 8 B नियइ; P णिअइ । 9 B भणिअं । 10 S जीवियं । 11 S एत्थ । 12 B एआ; S एया । 13 S अणेय° । 14 B निअच्छेइ; P नियच्छेइ । 15 P अइ । 16 S उत्तेम° । 17 B ण; S it is missing. 18 S हिमदड्ढं° । 19 B °मवा°; S °दड्ढवा° । 20 P °नलेण । 21 S णूणं । 22 B पयंपिअं । 23 B निअच्छइ; P नियच्छइ । 24 S सिहं । 25 S तंस्साऊ । 26 B नत्थि; S णं । 27 S संदेहे । 28 S पेच्छइ । 29 B चउस; S चउसु । 30 P चउर । 31 P °घडिय; S °घडिय उ । 32 S °दिणइं । 33 S तहा । 34 B P चउच्छिड्डुं ।

मज्झम्मि तहा[1] छिड्डं मासेक्कं[2] छत्ति[3] तह य जुगलं[4] च ।
जह[5] कमसो[6] सो जीवइ दह दिअहाइं[7] पव्वोदव्वा[8] (य पव्वं वा) ॥ ५२ ॥
बहुछिड्डं[9] निवडंतं[10] रवि-ससि-बिंबं[11] निअच्छए[12] जो हु ।
भूमीए तस्साऊ बारस[13] दियहाइं[14] निद्दिट्ठो[15] ॥ ५३ ॥
ताराओ[16] रवि-चंदं नीलं[17] पिच्छेइ[18] जो हु तस्साऊ[19] ।
दियह[20]चउक्कं[21] दिट्ठो इय[22] भणिअं[23] मुणिवरिंदेहिं ॥ ५४ ॥
धूमायंतं[24] पिच्छइ रवि-ससिबिंबं[25] च[26] अहव पजलंतं ।
सो छह दिणाइं[27] जीवइ जल-रुहिरं चिअ[28] पमुचंतं[29] ॥ ५५ ॥
चंद(ससि-)सूराण (णं) पिच्छइ[30] कज्जलरेहं व[31] मज्झदेसंमि[32] ।
सो जीवइ छम्मासं सिट्ठं सत्थाणुसारेण ॥ ५६ ॥
भिन्नं[33] सरेहिं[34] पिच्छइ रवि-ससिबिंबं च अहव खंडं[35] च ।
तस्स छम्मासं[36](॰मासं)आऊ इअ[37] सिट्ठं पुव्वपुरिसेहिं ॥ ५७ ॥

मध्ये तथा छिद्रं मासैकं पडिति तथा च युगलं च ।
यथाक्रमशः स जीवति दश दिवसांश्च पर्व वा ॥ ५२ ॥
बहुच्छिद्रं निपतन्तं रवि-शशिबिम्बं पश्यति यः खलु ।
भूम्यां तस्यायुर्द्वादश दिवसान्निर्दिष्टम् ॥ ५३ ॥
तारा रवि-चन्द्रौ नीलौ पश्यति यः खलु तस्यायुः ।
दिवसचतुष्कं दिष्टमिति भणितं मुनिवरेन्द्रैः ॥ ५४ ॥
धूमायन्तं पश्यति रवि-शशिबिम्बं चाथवा प्रज्वलन्तम् ।
स षड् दिनानि जीवति जल-रुधिर एव प्रमुञ्चन्तम् ॥ ५५ ॥
शशि-सूर्ययोः पश्यति कज्जलरेखामिव मध्यदेशे ।
स जीवति षण्मासाञ्छिष्टं शास्त्रानुसारेण ॥ ५६ ॥
भिन्नं शरैः पश्यति रवि-शशिबिम्बं चाथवा खण्डं च ।
तस्य षण्मासानायुरिति शिष्टं पूर्वपुरुषैः ॥ ५७ ॥

1 B P तहो । 2 B मासेक; P मासिक्कं । 3 B ॰ति । 4 P जुअलं । 5 B जहा । 6 B कस्सो । 7 S दिवहाइ । 8 B पव्वोदिव्वा; S पव्वोहव्वा । 9 P बहुच्छिड्डं; S बहुछिद्दं । 10 S णिवडंतं । 11 S ॰बिंबा । 12 S णियंछए । 13 S वरिस । 14 B P दिणाइं । 15 P निद्दिट्ठो; S णिद्दिट्ठो । 16 S ताराउ । 17 S णीलं । 18 B पिच्छइ । 19 B P तस्साओ । 20 P दिणह॰ । 21 S ॰चउक्के । 22 B इअ । 23 S भणियं । 24 S धूमाइत्तं । 25 S ॰बिंबं । 26 B it is missing. 27 B P दिणाइं । 28 B चिअए; S चिय । 29 S पमुंचंति । 30 S पेच्छइ । 31 B ॰रेहत्थ । 32 S ॰देहस्सि । 33 S भिण्ण । 34 B P सरेहिं । 35 B षंडं; S खडं । 36 P छम्मास । 37 S इय ।

पभणेइ निसा[1] दिअहं[2] दिअहं[3] रयणी[4] हु जो पयंपेइ[5] ।
तस्स लहु होइ मरणं किं बहुणा इय[6] वियप्पेहिं[7] ॥ ५८ ॥
दिवसिही पजलंतो[8] न[9] मुणइ पभणेइ सीयलो[10] एसो ।
सो मरइ तंमि[11] काले जइ रक्खइ तिय[12]सणाहो[13] वि ॥ ५९ ॥
कु[14]च्चस्सुवरिम्मि[15] जलं दीयंतं[16] दिणं(°णा°)तयं[17] च[18] परिसुसइ ।
सो जीवइ सत्तदिणं किण्हे[19] सुक्कम्मि[20] विवरीए ॥ ६० ॥
*भरिऊण तंदुलाणं[21] रज्झइ कूरं[22] [य] अंजली तस्स ।
ऊणे[23] अहिआपुण्णं[24](°ण्णो) जइ भत्तो होइ लहु[25] मच्चू[26] ॥६१॥
भोअ[27]णं-सयण-गिहे[28] वा हडुं मिल्हंति[29] जस्स रिट्ठाऊ[30] ।
धावंति[31] हु गहिएणं[32] कुणंति गेहं व[33] लहु[34]मच्चू ॥ ६२ ॥
†अहिमंतिऊण सुत्तं चलणं मविऊण तेण संझाए ।
पुणरवि पहायमविए[35] ऊणे सुत्तम्मि[36] जियइ[37] मासिक्कं ॥ ६३ ॥

प्रभणति निशां दिवसं दिवसं रजनीं खलु यः प्रजल्पति ।
तस्य लघु भवति मरणं किं वहुनेति विकल्पैः ॥ ५८ ॥
दिव्यशिखिनं प्रज्वलन्तं न जानाति प्रभणति शीतल एषः ।
स म्रियते तस्मिन् काले यदि रक्षति त्रिदशनाथोऽपि ॥ ५९ ॥
कूर्चस्योपरि जलं दीयमानं दिनत्रयं च परिशुष्यति ।
स जीवति सप्त दिनानि कृष्णे शुक्के विपरीतम् ॥ ६० ॥
भृत्वा तण्डुलानां रध्यते कुरं चाञ्जलिं तस्य ।
ऊनोऽधिकापूर्णो यदि भक्तो भवति लघु मृत्युः ॥ ६१ ॥
भोजन-शयन-गृहेषु वाऽस्थि मुञ्चन्ति यस्य रिष्टायुः ।
धावन्ति खलु गृहितेन कुर्वन्ति गेहं वा लघुमृत्यु ॥ ६२ ॥
अभिमन्त्र्य सूत्रं चरणं मापयित्वा तेन सन्ध्यायाम् ।
पुनरपि प्रभातमापित ऊने सूत्रे जीवति मासैकम् ॥ ६३ ॥

1 S णिसा । 2 S दियहं । 3 P दियहं; S रयणी । 4 S दियहं । 5 B पयंपइ । 6 P इअ । 7 B विअप्पेहिं । 8 B S पजलंतो । 9 S ण । 10 B सीअलो । 11 S तम्मि । 12 B तिअस° । 13 P °नाहो । 14 S कुचसु° । 15 P °उवरम्मि । 16 B दिअंतं । 17 S दिणत्तयं । 18 S च य । 19 B किंण्ह; P किन्ह । 20 P सुकंमि । * This verse is numbered twice in B. 21 B तंदुलानां । 22 B P कूर । 23 S ऊणं । 24 P अहिआपुन्नं; S अहिया पूणं । 25 S कु । 26 P मुचू; S मच्च । 27 S भोयण° । 28 S °सयणम्मि ह । 29 S मेल्हंति । 30 B रिट्ठाउ; S रिट्ठा । 31 B धावंवि । 32 P गहिएण; S गहिए । 33 B व; S it is missing. 34 B हुक°; S लहुं° । † The second half of this verse is metrically defective. See Notes. 35 S °मज्झे । 36 B सुत्तंमि । 37 B जीअइ ।

असियं-सियं-रत्त-पीया दसणा अन्नस्स[3] अप्पणो अहवा ।
पेच्छइ[4] दप्पणयंमि[5] य[6] लहुमरणं तस्स निद्दिट्ठं[7] ॥ ६४ ॥
बीआए[8] ससिबिंबं णिअइ[9] तिसंगं[10] च सिंग[11]परिहीणं ।
उवरम्मि[12] धूमछायं[13] अहखंडं सो न[14] जीवेइ ॥ ६५ ॥
अहव मयंकविहीणं मलिणं[15] चंदं च[16] पुरिससारिच्छं ।
सो जिअइ[17] मासमेगं[18] इय[19] दिट्ठं पुव्वसूरीहिं ॥ ६६ ॥
एवंविहं[20] तु भणियं[21] रिट्ठं पुव्वागमाणुसारेण[22] ।
सुपयत्थं[23] निसुणिज्जउ[24] इण्हिं[25] रूवत्थं[26]वररिट्ठं[27] ॥ ६७ ॥
दीसेइ जत्थ रूवं रूवत्थं तं तु भण्णए[28] रिट्ठं ।
तं पि हु[29] अणेयभेयं[30] कहिज्जमाणं निसामेह[31] ॥ ६८ ॥
छायापुरिसं सुमिणं पच्चक्खं तह य लिंगनिद्दिट्ठं[32] ।
[33]पण्हगयं पुण भणियं[34] रिट्ठं रिट्ठागमन्नेहिं[35] ॥ ६९ ॥

असित-सित-रक्त-पीतान् दशनानन्यस्यात्मनोऽथवा ।
पश्यति दर्पणे च लघुमरणं तस्य निर्दिष्टम् ॥ ६४ ॥
द्वितीयायां शशिबिम्बं पश्यति त्रिशृङ्गं च शृङ्गपरिहीनम् ।
उपरि धूमच्छायामर्धखण्डं स न जीवति ॥ ६५ ॥
अथवा मृगाङ्कविहीनं मलिनं चन्द्रं च पुरुषसदृक्षम् ।
स जीवति मासमेकमिति दिष्टं पूर्वसूरिभिः ॥ ६६ ॥
एवंविधं तु भणितं रिष्टं पूर्वागमानुसारेण ।
सुपदस्थं निश्रूयतामिदानीं रूपस्थवररिष्टम् ॥ ६७ ॥
दृश्यते यत्र रूपं रूपस्थं तत्तु भण्यते रिष्टम् ।
तदपि खल्वनेकभेदं कथ्यमानं निशामयत ॥ ६८ ॥
छायापुरुषः स्वप्नः प्रत्यक्षं तथा च लिङ्गनिर्दिष्टम् ।
प्रश्नगतं पुनर्भणितं रिष्टं रिष्टागमज्ञैः ॥ ६९ ॥

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1 B असीअ°; S असिआ° । 2 B °सिअ° । 3 S अण्णस्स । 4 B पिच्छेइ; P पिच्छइ । 5 B दप्पणंमि; P दप्पणम्मि । 6 B अ । 7 S णिद्दिट्ठं । 8 S दीयाए । 9 P नियइ; S णियइ । 10 S तिसिंगं । 11 B संग° । 12 P उवरंमि । 13 P धूमच्छायं । 14 S ण । 15 B गिलणं; S मसिणं । 16 B व । 17 P जीयइ; S जीवइ । 18 B °मेअं; S °इक्कं । 19 B इअ । 20 S एवंविहं । 21 P भणिअं । 22 S पुव्वायमाणुसारेण । 23 P सुपइत्थं । 24 B णिसुणिज्जओ; S णिसुणिज्जउ । 25 P इन्हिं; S एण्हि । 26 B रूवट्ठ° । 27 B वरिट्ठं । 28 P भणए; S भणिजइ । 29 B ह । 30 B दिएण णूअं; P दिएण णूयं । 31 S णिसामेह । 32 S °णिद्दिट्ठं । 33 B एहग°; P एहिंग° । 34 P भणिअं । 35 S रिट्ठागमणेहिं ।

पक्खालिऊण[1] देहं सिअवच्छादीहिं[3] भूसिओ[4] सम्मं ।
एगंतम्मि[5] नियच्छउ[6] छाया मंतेवि[7] नियअंगं[8] ॥ ७० ॥

*ॐ ह्रीँ रक्ते[9] २ रक्तप्रिये सिंहमस्तकसमारूढे[10] कूष्मांडीदेवि मम शरीरे[11] अवतर[12] २ छायां सत्यां कुरु २ ह्रीँ स्वाहा ॥

इय[13] मंतिअ[14] सव्वंगो मंती जोएउ[15] तत्थ वरछाया[16] ।
सुहदियहे पुव्वण्हे[17] जलहर-पवणेण परिहीणो ॥ ७१ ॥

समसुद्धभूमिएसे[18] जल[19]-तुस-अंगार-चम्मपरिहीणे ।
इअर[20]च्छाया[21]रहिए तिअरण[22]सुद्धीए[23] जोएह ॥ ७२ ॥

नियछायं[24](य्या) परछाया[25] छायापुरिसं च तिविहछाया वि[26] ।
नायव्वा[27] सा पयडा जहागमं निव्विअप्पेण ॥ ७३ ॥

जा नर[28]सरीरछाया[29] जोइज्जइ तत्थ इय[30]विहाणेण ।
सा भणिया[31] निअछाया[32] निअमा[33] सत्थ[34]त्थदरिसीहिं ॥७४॥

प्रक्षाल्य देहं सितवस्त्रादिभिर्भूषितः सम्यक् ।
एकान्ते पश्यतु छायां मन्त्रयित्वा निजाङ्गम् ॥ ७० ॥

ॐ ह्रीँ रक्ते २ रक्तप्रिये सिंहमस्तकसमारूढे कूष्माण्डीदेवि मम शरीरे अवतर २ छायां सत्यां कुरु २ ह्रीँ स्वाहा ॥

इति मन्त्रयित्वा सर्वाङ्गं मन्त्री पश्यतु तत्र वरच्छायाम् ।
शुभदिवसे पूर्वाह्णे जलधर-पवनेन परिहीनः ॥ ७१ ॥

समशुद्धभूमिदेशे जल-तुष-अङ्गार-चर्मपरिहीने ।
इतरच्छायारहिते त्रिकरणशुद्ध्या पश्यत ॥ ७२ ॥

निजच्छाया परच्छाया छायापुरुषश्च त्रिविधच्छायाऽपि ।
ज्ञातव्या सा प्रकटा यथागमं निर्विकल्पेन ॥ ७३ ॥

या नरशरीरच्छाया दृश्यते तत्रेदंविधानेन ।
सा भणिता निजच्छाया नियमेन शास्त्रार्थदर्शिभिः ॥ ७४ ॥

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1 S पखालिऊण । 2 S सिय° । 3 P °वच्छाईहिं; S °वच्छाहिनवर । 4 B भूसिउ । 5 B एअंतंमि; S एयंतम्मि । 6 B निअच्छउ; S णियच्छउ । 7 P मंतेण । 8 B निअ°; S णिय° । * In S this mantra has been considered and numbered as a verse. 9 S it is missing. 10 S °कमारूढे । 11 P S सरीरे । 12 B P अवतर is only once here. 13 B इअ । 14 S मंतिय । 15 B जोए । 16 B P °च्छायं । 17 P पुव्वन्हे । 18 B P °पएसे । 19 P जलं° । 20 S इयर° । 21 P °च्छायाइ° । 22 P तिरयण°; S तियरण° । 23 P °सुद्धीइ । 24 P नियच्छायं; S णियछायं । 25 P °च्छायं; S °छायं । 26 B P °च्छायंमि । 27 S णायव्वा । 28 P जाअ°; S जा णर° । 29 P °च्छाया । 30 B एअ° । 31 B भणिआ । 32 P नियच्छाया; S णियच्छाया । 33 P नियमा; S कहिया । 34 S सुसत्थ° ।

†जइ आउरो[1] ण[2] पिच्छइ[3] णियछाया[4] तत्थ संठिओ णूणं[5] ।
ता[6] जीवइ दह दियहे[7] इय भणियं सयलदरिसीहिं ॥ ७५ ॥

दो च्छाया[8] हु[9] णियच्छइ[10] दुन्नि[11] दिणे होइ[12] तस्स वरजीयं[13] ।
अद्धच्छायं पिच्छइ[14] तस्स विजाणेह दो दियहं[15] ॥ ७६ ॥

जस्स न[16] पिच्छइ[17] छाया मंती[18] वि य[19] संणियच्छमाणो[20] वि ।
तस्स हवइ[21] वरजीयं एगदिणं[22] किं वियप्पेण[23] ॥ ७७ ॥

वसह-करि-कायँ[24]-रासह-
महिसो(°स°)[25]हयजा(°जे°)[26][हिँ य] विविहरूवेहिं ।
जो पिच्छइ[27] निअछाया[28] लहु मरणं तस्स जाणेह ॥ ७८ ॥

अह पिच्छइ[29] निअछायं[30] अहोमुहं[31] परमुहं च विक्खित्तं[32] ।
तस्स लहु होइ मरणं निद्दिट्ठं[33] सत्थइत्तेहिं ॥ ७९ ॥

यद्यातुरो न पश्यति निजच्छायां तत्र संस्थितो नूनम् ।
तर्हि जीवति दश दिवसानीति भणितं सकलदर्शिभिः ॥ ७५ ॥

द्वे छाये खलु पश्यति द्वे दिने भवति तस्य वरजीवम् ।
अर्धच्छायां पश्यति तस्य विजानीत द्वौ दिवसौ ॥ ७६ ॥

यस्य न पश्यति छायां मन्त्र्यपि च संपश्यन्नपि ।
तस्य भवति वरजीवमेकदिनं किं विकल्पेन ॥ ७७ ॥

वृषभ-करि-काक-रासभ-महिष-हयजैश्च विविधरूपैः ।
यः पश्यति निजच्छायां लघु मरणं तस्य जानीत ॥ ७८ ॥

अथ पश्यति निजच्छायामधोमुखां पराङ्मुखां च विक्षिप्ताम् ।
तस्य लघु भवति मरणं निर्दिष्टं शास्त्रविद्भिः ॥ ७९ ॥

† In B this verse is not to be found. 1 S आवरो । 2 P न । 3 S पेच्छइ । 4 P नियच्छाया । 5 P नूणं । 6 B S सो । 7 P दिअहे । 8 S छाया । 9 P ह । 10 P नियच्छइ । 11 S दोण्णि । 12 S होइ । 13 P °जीअं । 14 S पेच्छइ । 15 B °दिअहं । 16 S ण । 17 S पेच्छइ । 18 B P संती । 19 B वि अ । 20 B सनिअच्छमाणो; P सन्नियच्छमाणो । 21 S हवे । 22 B एअ°; S एह° । 23 B विअप्पेण । 24 P °काग° । 25 B °महि-सोव्व° । 26 B °हयजी° । 27 S पेच्छइ । 28 P नियच्छाया; S णियच्छाया । 29 S पेच्छइ । 30 P नियच्छायं; S णियछायं । 31 B अहोमुह; P अहंमुहं । 32 P वक्खित्तं । 33 S णिद्दिट्ठं ।

धूमंतं पजलंतं[1] छायाबिंबं नियच्छए[2] जो हु ।
तह य कबंधं[3] पिच्छइ[4] लहु मरणं तस्स नियमेण[5] ॥ ८० ॥
नीला[6] पीया[7] किण्हा[8] अह रत्ता जो णिअच्छए छाया ।
दियहतयं[9] च चउक्कं पणगं[10] च छरत्तियं[11] तस्स ॥ ८१ ॥
जो णियछायाबिंबं[12] कट्टिज्जंतं निएइ[13] पुरिसेहिं ।
कसणेहिं[14] तस्साऊ[15] एगदिणं[16] होइ णिब्भंतं[17] ॥ ८२ ॥
सर-सूल-सव्वलेहिं[18] य[19] कोंत[20]-णाराय-छुरिअ[21]भिन्नं[22] वा ।
छिन्नं[23] खग्गाईहिँ[24] अ[25] *कयचुण्णं[26] मुग्गराईहिं[27] ॥ ८३ ॥
सो जियइ[28] सत्त दियहा[29] छायाबिंबे(ब्बं)[30] णियच्छए[31] णूणं[32] ।
रोवंतं जो पिच्छइ[33] लहु मरणं तस्स णिद्दिट्ठं[34] ॥ ८४ ॥
इदि[35] भणिया[36] णियछाया[37] परछाया[38] वि अ[39] हवेइ नियरूवा[40] ।
किंतु विसेसो दीसइ जो सिट्ठो सत्थइत्तेहिं ॥ ८५ ॥

धूमायन्तं प्रज्वलन्तं छायाबिम्बं पश्यति यः खलु ।
तथा च कबन्धं प्रेक्षते लघु मरणं तस्य नियमेन ॥ ८० ॥
नीलां पीतां कृष्णामथ रक्तां यः पश्यति छायाम् ।
दिवसत्रयं च चतुष्कं पञ्चकं च षड्रात्रिकं तस्य ॥ ८१ ॥
यो निजच्छायाबिम्बं कृत्यमानं पश्यति पुरुषैः ।
कृष्णैस्तस्यायुरेकदिनं भवति निर्भ्रान्तम् ॥ ८२ ॥
शर-शूल-सर्वलाभिश्च कुन्त-नाराच-च्छुरिमिर्भिन्नं वा ।
छिन्नं खड्गादिभिश्च कृतचूर्णं मुद्गरादिभिः ॥ ८३ ॥
स जीवति सप्तदिवसांश्छायाबिम्बं पश्यति नूनम् ।
रुदन्तं यः प्रेक्षते लघु मरणं तस्य निर्दिष्टम् ॥ ८४ ॥
इति भणिता निजच्छाया परच्छायाऽपि च भवति निजरूपा ।
किन्तु विशेषो दृश्यते यः शिष्टः शास्त्रविद्भिः ॥ ८५ ॥

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1 B पजलंतं । 2 B निअच्छए; S णियच्छये । 3 S कवंधे । 4 S पेच्छइ । 5 B निअमेण; S णियमेण । 6 S णीला । 7 B पीआ । 8 P किन्हा । 9 B दिअहतयं; S दियहतय । 10 S पुणपं । 11 B छरित्तियं; S छयरत्तयं । 12 B निअ-छायाबिंब; P नियच्छायाबिंबं । 13 P निएहिं; S णिएहिं । 14 B कस्सणेहि अ; S कस्सणेंहि । 15 S तस्साउ । 16 B एअ°; S एय° । 17 B P निब्भंतो । 18 B S °सव्वलेहि । 19 B अ । 20 B कुंत°; S सुकोंत° । 21 P °च्छुरिअमि° । 22 S °भिण्णं । 23 B छिण्णं । 24 P S खग्गाइंहि । 25 S या । * From this onwards, some thirteen verses are missing in B. 26 P °चुण्णं । 27 S मुग्गराइंहि । 28 P जीयइ । 29 P दियहे । 30 P च्छायाबिंबे । 31 P नियच्छए । 32 P नूणं । 33 S पेच्छइ । 34 P निद्दिट्ठं । 35 P इह । 36 P भणिआ । 37 P °च्छाया । 38 P °च्छाया । 39 S जा विय । 40 S हयरूवां ।

अइरूवो हि जुवाणो ऊणाहियमाणवज्जिओ णूणं[1] ।
पक्खालाविय देहे(°हं) लेविज्जइ सेयगंधेण ॥ ८६ ॥
*अहिमंतिऊण देहं पुव्वत्थमहीयलम्मि[2] वरपुरिसा[3] ।
दंसेह तस्स छाया[4] धरिऊणं आउरस्सेह[5] ॥ ८७ ॥
†वंका अहवइ अद्धा अहोमुहा परमुहा हु[6] जइ छाया[7] ।
पिच्छ(°च्छे°)इ[8] आउरो[9] सो दो[10] दियहा जियइ[11] णिब्भंतो[12] ८८
हसमाणा रोवंती धावंती एयचरण-इगहत्था ।
[13]कण्णचिहुरेहि[14] रहिआ परिहीणा जाणु-बाहेहिं[15] ॥ ८९ ॥
कडि-सिर-नासाहीणा[16] कर-चरणविवज्जिया तहा चेव[17] ।
रुहिर-वस-[18]तेल्ल-पूयं मुंचंती[19] अहव सलिलं वा ॥ ९० ॥
अहवइ [20]अग्गिफुलिंगे[21] मुंचंती[22] जो[23] णिएइ[24] परछाया[25] ।
तस्स कुणिज्जह[26] एवं आएसं सत्थदिट्ठीए ॥ ९१ ॥

अतिरूपो हि युवोनाधिकमानवर्जितो नूनम् ।
प्रक्षाल्य देहं लिप्यते श्वेतगन्धेन ॥ ८६ ॥

अभिमन्त्र्य देहं पूर्वस्थमहीतले वरपुरुषाः ।
दर्शयत तस्य छायां धृत्वाऽऽतुरायेह ॥ ८७ ॥

वक्रामथवाऽर्धामधोमुखां पराङ्मुखां खलु यदिच्छायाम् ।
पश्यत्यातुरः स द्वौ दिवसौ जीवति निर्भ्रान्तः ॥ ८८ ॥

हसन्तीं रुदतीं धावन्तीमेकचरणामेकहस्ताम् ।
कर्णचिकुरै रहितां परिहीनां जानु-बाहुभिः ॥ ८९ ॥

कटि-शिरस्-नासाहीनां कर-चरणविवर्जितां तथा चैव ।
रुधिर-वसा-तैल-पूयानि मुञ्चन्तीमथवा सलिलं वा ॥ ९० ॥

अथवाऽग्निस्फुलिङ्गान् मुञ्चन्तीं यः पश्यति परच्छायाम् ।
तस्य कुरुतैवमादेशं शास्त्रदृष्ट्या ॥ ९१ ॥

1 P नूणं । * In P this verse is doubly numberd as 85. 2 P पुव्वुत्तमहियलंमि । 3 S °पुंसो । 4 P च्छाया । 5 S आउरस्से हु । † In P this verse is numbered as 87. 6 S it is missing. 7 P च्छाया । 8 S पेच्छइ । 9 S ऊद्दसा । 10 P दा । 11 P जीयइ । 12 P निब्भंतो । 13 P कन्न° । 14 P °चिहुरेहिं । 15 S °वाहेहि । 16 S °णाहीणो । 17 S चव । 18 P °तिल्ल° । 19 P मुवंती । 20 P अग्गि is missing. 21 P फुलिंगेहिं । 22 S मुंचंति । 23 S जा । 24 P निएइ । 25 P °च्छाया । 26 S कुणेज्जह ।

हसमाणीइ[1] छमासं दो दियहा तह य तिण्णि[2] चत्तारि ।
दो इग[3] वरिस छमासं[4] एगं[5]दिणं दुन्नि[6] वरिसाइं[7] ॥ ९२ ॥
दो दियहा य[8] दिणट्ठं छम्मासा ती(ते°)सु पव[9]रठाणेसु[10] ।
एयं[11] दो तिण्णि[12] दिणे तह य दिणद्धं च पंचेव[13] ॥ ९३ ॥
लहुमेव तंसु दियहं[14] (तस्स जीयं) नायव्वं[15] एत्थ[16] आणुपुव्वीए ।
परछायाए[17] णूणं[18] णिद्दिट्ठं[19] मुणिवरिंदेहिं[20] ॥ ९४ ॥
एवं[21]विहंपरछाया[22] णिद्दिट्ठा[23] विविहसत्थदिट्ठीहिं[24] ।
एण्हिं[25] छायापुरिसं कहिज्जमाणं णिसामेह[26] ॥ ९५ ॥
मय-मयण-मायहीणो पुव्वविहाणेण जं[27] णियच्छेइ ।
मंती णि[28]यवरछायं[29] छायापुरिसो हु सो होइ ॥ ९६ ॥
*समभूमियले[30] ठिच्चा समचरणजुओ[31] पलंबभुअजुअलो[32] ।
बा[33]हारहिए घम्मे[34] विवज्जिए खुद्दजंतूहिं[35] ॥ ९७ ॥

हसन्त्यां षण्मासान् द्वौ दिवसौ तथा च त्रींश्चतुरः ।
द्व एकवर्षं षण्मासानेकदिनं द्वे वर्षे ॥ ९२ ॥
द्वौ दिवसौ च दिनाष्टकं षण्मासांस्तेषु प्रवरस्थानेषु ।
एकं द्वे त्रीणि दिनानि तथा च दिनार्धं च पञ्चैव ॥ ९३ ॥
लघ्वेव तस्य जीवितं ज्ञातव्यमत्रानुपूर्व्या ।
परच्छायायां नूनं निर्दिष्टं मुनिवरेन्द्रैः ॥ ९४ ॥
एवंविधपरच्छाया निर्दिष्टा विविधशास्त्रदृष्टिभिः ।
इदानीं छायापुरुषं कथ्यमानं निशामयत ॥ ९५ ॥
मद-मदन-मायाहीनः पूर्वविधानेन यां पश्यति ।
मन्त्री निजवरच्छायां छायापुरुषः खलु स भवति ॥ ९६ ॥
समभूमितले स्थित्वा समचरणयुगः प्रलम्बभुजयुगलः ।
बाधारहिते घर्मे विवर्जिते क्षुद्रजन्तुभिः ॥ ९७ ॥

1 S हसमाणए । 2 P तिन्नि । 3 S इग्ग । 4 S छंमासं । 5 S एय° । 6 S दोणि । 7 S वरिसाइ । 8 S ज । 9 S पचर° । 10 S °स्थाणेसु । 11 P एवं । 12 P तिन्नि । 13 S पंचं वा । 14 S सुदियहे । 15 S णेयव्वं । 16 P इत्थ । 17 P °च्छायाए । 18 P नूणं । 19 P निद्दिट्ठं । 20 S °वरिंदेहिं । 21 P एवंविय° । 22 P °च्छाया । 23 P निद्दिट्ठा । 24 P °दिट्ठीए । 25 P इण्हिं । 26 P निसामेह । 27 S ज । 28 P निय° । 29 P °च्छायं । * The gap of thirteen verses in B stops here and the verses regularly begin in B from this onwards. 30 B कयमिभले । 31 B समचरणजुड; S समचरणजुव । 32 S छेवभूयजुमवको । 33 S बाहा° । 34 B घम्मे । 35 S खुद्दंजंताहि ।

णासग्गे[1] थणमज्झे गुज्झे[2] चलणंतदेसं[3]-गयणयले ।
भाले[4] छायापुरिसं[5] भणिअं[6] सिरिजिणवरिंदेण ॥ ९८ ॥
निअछाया[7] गयणयले णिएइ[8] पडिबिंबिया[9] फुडं[10] जाव ।
तावच्चिय[11] सो जीवइ[12] दिट्ठीए[13] विविहसत्थाण[14] ॥ ९९ ॥
जइ[15] पिच्छइ[16] गयणयले छायापुरिसं[17] सिरेण परिहीणं ।
जस्सत्थे जोइज्जइ सो रोई जियइ[18] छम्मासं ॥ १०० ॥
चलणविहीणे दिट्ठे वरिसतयं[19] जीविअं[20] हवे तस्स ।
णयण[21]विहीणे दिट्ठे[22] वरिसजुअं[23] निव्विअप्पेण[24] ॥ १०१ ॥
जाणुविहीणे भणिअं[25] इगवरिसं[26] तह य जंघपरिहीणे ।
अट्ठावीसं मासे कडिहीणे[27] पंचदह ते वि ॥ १०२ ॥
अट्ठेव[28] मुणह मासे हिअय[29]परिवज्जिएणं[30](°ण्णं) दिट्ठेण ।
णज्जति[31][य]निव्वियप्पे[32] छ दियहे[33] गुज्झरहिएण ॥ १०३ ॥

नासाग्रे स्तनमध्ये गुह्ये चरणान्तदेश-गगनतले ।
भाले छायापुरुषो भणितः श्रीजिनवरेन्द्रेण ॥ ९८ ॥
निजच्छायां गगनतले पश्यति प्रतिबिम्बितां स्फुटं यावत् ।
तावदेव स जीवति दृष्ट्या विविधशास्त्राणाम् ॥ ९९ ॥
यदि प्रेक्षते गगनतले छायापुरुषं शिरसा परिहीनम् ।
यस्यार्थे दृश्यते स रोगी जीवति षण्मासान् ॥ १०० ॥
चरणविहीने दृष्टे वर्षत्रयं जीवितं भवेत्तस्य ।
नयनविहीने दृष्टे वर्षयुगं निर्विकल्पेन ॥ १०१ ॥
जानुविहीने भणितमेकवर्षं तथा च जङ्घापरिहीने ।
अष्टाविंशतिं मासान् कटिहीने पञ्चदश तानपि ॥ १०२ ॥
अष्टैव जानीत मासान् हृदयपरिवर्जितेन दृष्टेन ।
ज्ञायते च निर्विकल्पेन षड् दिवसान् गुह्यरहितेन ॥ १०३ ॥

1 S णासग्गे । 2 S अंगुट्ठे । 3 B चलणंडदेस°; S चलणद्देस° । 4 B भाणि ड; P स मिय । 5 B छायपुरिसं; P च्छायपुरिसं । 6 S भणियं । 7 P निअच्छाया; S नियछाया । 8 P निएइ । 9 B पडिबिंबिआ; S पडिबिंबिआ । 10 S फुड । 11 B तावच्चिअ; P तावंच्चिय । 12 B जोईं; S जोइ । 13 S दिट्ठीए । 14 S विवि-हसत्थाए । 15 S जइ । 16 S पच्छइ । 17 P च्छाया° । 18 B जिअ; P जीवइ । 19 S वरस° । 20 S जीवियं । 21 B ण लक्खण°; P नलय° । 22 B [illegible]; P ण जीयइ । 23 S °जुयं । 24 S णिव्वियप्पेण । 25 S भणियं । 26 S इग° । 27 S °विहीणे । 28 S अट्ठेह । 29 S हियय° । 30 S °परिवज्जिएण । 31 P निजंति; S णेज्जते । 32 B णिव्वयअ; S णिव्वियप्पे । 33 B दिअहे; S दियहे ।

करजुअहीणे[1] जाणह[2] दियह[3]चउक्कं च[4] बाहहीणेण[5] ।
दो दियहे[6] एगदिणं[7] अंसयरहिएण जाणेह ॥ १०४ ॥
जइ दीसइ परिपुण्णं[8] अंगोवंगेहि[9] छायवरपुरिसं[10] ।
ता जीवइ बहुकालं इय[11] सिट्ठं मुणिवरिंदेहिं[12] ॥ १०५ ॥
अच्छउ जीविय[13]-मरणं लाहा-लाहं सुहा-सुहं तह य ।
अन्नं[14] पि जं जि[15] कज्जं तं जोयह[16] छायपुरिसम्मि ॥ १०६ ॥
एवं छायापुरिसो निद्दिट्ठो[17] अन्न[18]सत्थदिट्ठीए ।
रिट्ठं रूवं[19] सुमिणं[20] कहिज्जमाणं[21] निसामेह[22] ॥ १०७ ॥

अथ स्वमानि(?) ।

वाय-कफ[23]-पित्त[24]रहिओ[25] समधाऊ[26] जो जवेइ[27] इय[28] मंतं ।
सुत्तो निसाएँ[29] पेच्छइ[30] सुमिणाइं[31] ताइ[32] पभणेमि ॥१०८॥
ॐ ह्रीँ पण्ह[33]सवणे क्ष्मीं स्वाहा ।
काऊण अंगसोही सिय[34]भूसणभूसिओ हु[35] भूमीए ।
जविऊण इमं मंतं सोवउ सियवत्थ[36]पिहियाए ॥ १०९ ॥

करयुगहीने जानीत दिवसचतुष्कं च बाहुहीनेन ।
द्वौ दिवसावेकदिनमंसकरहितेन जानीत ॥ १०४ ॥
यदि दृश्यते परिपूर्णोऽङ्गोपाङ्गैश्छायावरपुरुषः ।
तर्हि जीवति बहुकालमिति शिष्टं मुनिवरेन्द्रैः ॥ १०५ ॥
आस्तां जीवित-मरणं लाभ-अलाभं शुभ-अशुभं तथा च ।
अन्यदपि यदेव कार्यं तत्पश्यत छायापुरुषे ॥ १०६ ॥
एवं छायापुरुषो निर्दिष्टोऽन्यशास्त्रदृष्ट्या ।
रिष्टं रूपं स्वप्नं कथ्यमानं निशामयत ॥ १०७ ॥

अथ स्वप्नाः । वात-कफ-पित्तरहितः समधातुर्यो जपतीमं मन्त्रम् ।
सुप्तो निशायां पश्यति स्वप्नांस्तान् प्रभणामि ॥ १०८ ॥
ॐ ह्रीँ पण्हसवणे क्ष्मीं स्वाहा ।
कृत्वाऽङ्गशुद्धिं सितभूषणभूषितः खलु भूमौ ।
जपित्वेमं मन्त्रं स्वपितु सितवस्त्रपिहितायाम् ॥ १०९ ॥

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1 S करजुय° । 2 S जाणहिं । 3 B दिअह° । 4 BS व । 5 B वाह°; S वाहु° । 6 B दिअहे । 7 B एअ°; S एय° । 8 P परिपुन्नं । 9 PS अंगोवंगेहिं । 10 B च्छायवपुरिसो; S छायवरपुरिसो । 11 B अ । 12 BS °वरिंदेहिं । 13 B जीविअ° । 14 S सुणं । 15 B जं । 16 P जोअह; S जोयं । 17 S णिद्दिट्ठो । 18 PS अत्थ° । 19 BS व; P रूवं व । 20 S सुविणं । 21 B कहिमाणं । 22 S णिसामेह । 23–24 B °पित्त–कफ° । 25 S °रहिसु । 26 B समधाओ; P समधाउ । 27 S जवइ । 28 B इ; S य । 29 S णिसाए । 30 BP सुमिणाइं । 31 B पिच्छए पिच्छए; P पिच्छए । 32 B ताएं; P ताइं । 33 B पण्ण°; P [illegible]° । 34 B सिअ° । 35 S it is missing. 36 S सिअ° ।

उववास[1]-मोणजुत्तो आरंभविवज्जिओ[2] हु[3] तद्दियहे[4] ।
विकहा-कसायहीणो अच्छित्ता[5] तम्मि दियहम्मि[6] ॥ ११० ॥
जाइकुसुमेहिँ जविओ[7] सिज्झइ मंतो हु दह[8]सहस्सेहिं ।
एवं[9] च होमविहिओ[10] गुग्गुल[11]-महुरत्तएणं तु ॥ १११ ॥
दुविहं तु होइ[12] सुमिणं देवद[13]कहिअं[14] च तह य सहजं[15] च ।
जत्थ जविज्जइ मंतो देवद[16]कहियं[17] च[18] तं होइ ॥ ११२ ॥
इयरं[19] मंतविहीणं सिमिणं[20] जं[21] लहइ को वि णिब्भंतं[22] ।
चिंताएँ[23] परिहीणं समधाउ[24]सरीरसंठाणो[25] ॥ ११३ ॥
*दुविहं पि एय[26]रूवं कहिज्जमाणं तु तं[27] णिसामेह[28] ।
विविहागम[29]जुत्तीए समासदो[30] विविहभंगेहिं[31] ॥ ११४ ॥
†दह वरिसाणि तयद्धं[32] छम्मासं तं[33] मुणेह दह[34] दियहा[35] ।
जहकमसो नायव्वं[36] सिमिणत्थं[37] रयणिपहरेहिं ॥ ११५ ॥

उपवास-मौनयुक्त आरम्भविवर्जितः खलु तद्दिवसे ।
विकथा-कषायहीन आसित्वा तस्मिन् दिवसे ॥ ११० ॥
जातिकुसुमैर्जपितः सिध्यति मन्त्रः खलु दशसहस्रैः ।
एवं च होमविधितो गुग्गुल-मधुरत्रयैस्तु ॥ १११ ॥
द्विविधस्तु भवति स्वप्नो देवताकथितश्च तथा च सहजश्च ।
यत्र जप्यते मन्त्रो देवताकथितश्च स भवति ॥ ११२ ॥
इतरो मन्त्रविहीनं स्वप्नं यं लभते कोऽपि निर्भ्रान्तम् ।
चिन्तया परिहीनं समधातुशरीरसंस्थानः ॥ ११३ ॥
द्विविधमप्येकरूपं कथ्यमानं तु तं निशामयत ।
विविधागमयुक्त्या समासतो विविधभङ्गैः ॥ ११४ ॥
दश वर्षाणि तदर्धं षण्मासांस्तं जानीत दश दिवसान् ।
यथाक्रमं ज्ञातव्यः स्वप्नार्थो रजनीप्रहरैः ॥ ११५ ॥

1 B उवट्ठा° । 2 B °ववज्जिउ; S °विवज्जितु । 3 B it is missing. S वह । 4 B तद्दिअहे; S दियहे । 5 BP अच्छिता । 6 B दिअहम्मि । 7 S जवितु । 8 B द° । 9 P एयं । 10 S °जवितु । 11 S गुग्गल° । 12 S it is missing. 13 B देविंद°; P देवय° । 14 S °कहिइं । 15 S सहयं । 16 B देविंद°; P देवय° । 17 B °कहिअ । 18 B व । 19 B इअरं । 20 B सुविणं । 21 B ज । 22 P निब्भंतं । 23 B चिताए; S चेताए । 24 S समधाऊ° । 25 BP °संठाण । * In B this verse is doubly numbered as 112. 26 B एअ° । 27 B त । 28 B णिसामेह; P निसामेह । 29 B विविहागुम° । 30 BP समासओ । 31 S °भंगेहि । † In B 113 and 114 are missing and this verse is numbered as 115. 32 S तद्दं । 33 S it is missing. 34 B द; S त । 35 B दिअहा; S दियहा । 36 S णेयत्थं । 37 B समिणत्थं; S सिविणत्थं ।

कर-चरण-जाणु-मत्थय-जंघं[1]-सय-उयर[2]वज्जिया पडिमा ।
जो रयणीएँ[3] पसुत्तो[4] णियच्छए[5] जिणवरिंदस्स ॥ ११६ ॥
अह जो जस्स य[6] भत्तो सो(स) हवे(°व°)इ देवस्स निव्विअप्पेण[7] ।
छत्ते[8](°त्तं) परिवारं[9] वा[10] तस्स फलं तं निसामेह[11] ॥ ११७ ॥
*करभंगे चउमासं[12] चरणेहिँ मुणिज्ज तिण्णि[13] वरिसाइं[14] ।
जाणु[15]विहीणे वरिसं सीसम्मि य[16] पंच दियहाइं[17] ॥ ११८ ॥
जंघासु दुण्णि[18] वरिसं अंसय[19]भंगम्मि[20] एय[21]मासं तु ।
उयर[22]विणासे दिट्ठे[23] पडिमाए अट्ठ मासे य[24] ॥ ११९ ॥
छत्तस्स[25] रायमरणं भंगे दिट्ठम्मि[26] होइ[27] नि(ण्)भंतो[28] ।
परिवारस्स[29] य मरणं णिअच्छिए[30] होइ[31] परिवारे[32] ॥ १२० ॥
एवं[33] नियडा-नियडं[34] णाउं[35] देवादियाइं[36]परिवारं ।
देविमहंवाईणं[37] कुणेइ[38] इह[39] झत्ति आएसं ॥ १२१ ॥

कर-चरण-जानु-मस्तक-जङ्घा-अंसक-उदरवर्जितां प्रतिमाम् ।
यो रजन्यां प्रसुप्तः पश्यति जिनवरेन्द्रस्य ॥ ११६ ॥
अथ यो यस्य च भक्तः स भवति देवस्य निर्विकल्पेन ।
छत्रं परिवारं वा तस्य फलं तन्निशामयत ॥ ११७ ॥
करभङ्गे चतुरो मासांश्चरणैर्जानीत त्रीणि वर्षाणि ।
जानुविहीने वर्षं शीर्षे च पञ्च दिवसान् ॥ ११८ ॥
जङ्घासु द्वे वर्षेऽसकभङ्गे एकं मासं तु ।
उदरविनाशे दृष्टे प्रतिमाया अष्ट मासांश्च ॥ ११९ ॥
छत्रस्य राजमरणं भङ्गे दृष्टे भवति निर्भ्रान्तम् ।
परिवारस्य च मरणं दृष्टे भवति परिवारे ॥ १२० ॥
एवं निकट-अनिकटं ज्ञात्वा देवादिकादिपरिवारम् ।
देवीमखवादिनां करोतीह झटित्यादेशम् ॥ १२१ ॥

1 BP °जंघ° । 2 B °उअर° । 3 P रयणीइ । 4 S सुत्तो । 5 B P नियच्छए । 6 S पय । 7 P निव्वियप्पेण; S णिव्वियप्पेण । 8 S छत्त । 9 S परिवार । 10 S जुवा । 11 S णिसामेह । * In B this verse and the next one are interchanged. 12 P चउम्मासं । 13 P तिन्नि । 14 S वरिसाइ । 15 S जाण्णु° । 16 P उ । 17 S दियहाइ । 18 P दुन्नि; S दुणि । 19 B असयं । 20 S °लिंगम्मि । 21 P एग° । 22 B उअर°; P ऊयर° । 23 B दट्ठे । 24 P अ । 25 B छत्तसय । 26 P दिट्ठंमि । 27 B होई । 28 S णिब्भंतो । 29 B परिकरस्स । 30 P नियच्छिए; S णियच्छिए । 31 B होई । 32 S परिवारो । 33 S it is missing. 34 S णियडाणियडं । 35 P नाउं; S णातु । 36 B देवदआइ; S देवदआपकरे । 37 P °वाईणं; S °वाएणं । 38 S कुणोयदि । 39 B दुह ।

अइ सुमिणम्मि विलिज्जइ[1] खज्जइ काएहिँ अहव गिद्धेहिँ।
अहवा कुणेइ[2] छद्दी मासजुयं[3] जीवए[4] सो[5] दु[6] ॥ १२२ ॥
दक्खिणदिसाएँ[7][8] णिज्जदि[9] महिस[10]-खरो-ट्टेहिँ[11] जो हु[12] सुमिणम्मि[13]।
घय-तिल्लेहिँ विलित्ते[14] मासिक्कं[15] सो दु[16] जीवेइ ॥ १२३ ॥
रवि-चंदाणं[17] गहणं अहवा भूमीइ[18] णियइ[19] पडणं वा।
जो सुमिणम्मि[20] णियच्छइ[21] सो जीवइ समहिअं[22] मासं॥१२४॥
*कर-चरणतलं च तहा पक्खालिअ[23] लायिऊण लक्खरसं।
निव्वाविअ[24] धुप्पं तो लहु फिट्टइ[25] जाण सत्तदिणं ॥ १२५ ॥
कसणपुरिसेहिँ[26] णिज्जइ[27] सुमिणम्मि[28] य[29] कड्ढिऊण गेहाओ[30]।
सो[31] ऊण[32] इक्क[33]मासं जीवइ णत्थि[34] त्ति[35] संदेहो ॥ १२६ ॥
†जो भिज्जइ सत्थेणं खब्भं[36] सत्थेण[37] अहवइ मरेइ।
सो जीवइ वीस दिणे सिमिणंमि[38] रसादले[39] जाओ ॥ १२७ ॥

यदि स्वप्ने विलीयते खाद्यते काकैरथवा गृध्रैः।
अथ वा करोति छर्दिं मासयुगं जीवति स तु ॥ १२२ ॥
दक्षिणदिशायां नीयते महिष-खर-उष्ट्रैर्यः खलु स्वप्ने।
घृत-तैलैर्विलिप्ते मासैकं स तु जीवति ॥ १२३ ॥
रवि-चन्द्रयोर्ग्रहणमथवा भूमौ पश्यति पतनं वा।
यः स्वप्ने पश्यति स जीवति समधिकं मासम् ॥ १२४ ॥
कर-चरणतलं च तथा प्रक्षाल्य लागयित्वा लाक्षारसम्।
निष्पाद्य धूपं ततो लघु भ्रंशते जानीहि सप्त दिनानि ॥ १२५ ॥
कृष्णपुरुषैर्नीयते स्वप्ने च कृष्ट्वा गेहात्।
स पुनरेकं मासं जीवति नास्तीति सन्देहः ॥ १२६ ॥
यो भिद्यते शस्त्रेण शस्त्रेण च म्रियते।
स जीवति विंशतिं दिनानि स्वप्ने रसातले यातः ॥ १२७ ॥

1 S विणिज्जइ। 2 B कुप्पेइ। 3 B °जुअं। 4 S जीवय। 5 S स्सो। 6 BP ड। 7 S दक्खिण°। 8 P °दिसाइ। 9 B निअइ; P नियइ। 10 S महिसु°। 11 S °करोहेहि। 12 P उ। 13 P सुमिणंमि; S सुमिणंते। 14 P विलित्तो। 15 S मासेक्कं। 16 B उ; P हु। 17 P °चंदाण। 18 BS भूमीए। 19 B it is missing. P होइ। 20 S सुमिणंमि। 21 B निअच्छइ; P नियच्छइ। 22 B सहिअं; S समहियं। * This verse is missing in S. 23 P पक्खालिय। 24 P निव्वाविय। 25 B फिट्टइ। 26 BP °पुरिसेहिं। 27 P निजइ। 28 S सुमणंमि। 29 B अ। 30 S गेहातु। 31 S सा। 32 S जण। 33 S एक्क°। 34 BP नत्थि। 35 B it is missing. † This verse is not to be found in S. 36 P थोज्जं। 37 P सत्तेण। 38 P सुमिणम्मि। 39 P रसायले।

सिमिणम्मि[1] अ[2] णचंतो[3] णिज्जइ[4] बंधेवि[5] रत्तकुसुमाइं[6] ।
कालदिसाए जीवइ[7] मासिक्कं[8] सो फुडं मडओ[9] ॥ १२८ ॥

रुहिर-वस-पूअ[10]-तय[11]-घय-तिल्लेहि[12] य[13] पूरियाइ[14] गत्ताए[15] ।
जो हु णिबुड्डइ[16] सुमिणे मासिक्कं[17] जीवए सो दु[18] ॥ १२९ ॥

इदि[19] भणिअं[20] सुमिणत्थं[21] णिद्दिट्ठं[22] जेम[23] पुव्वसूरीहिं ।
पच्चक्खं रूवत्थं कहिज्जमाणं णिसामेह[24] ॥ १३० ॥

जं दीसइ दिट्ठीए रिट्ठं अह किं पि तस्सं[25] ए णूणं[26] ।
तं भण्णइ[27] पच्चक्खं[28] रिट्ठं से देवपरिहीणं ॥ १३१ ॥

सयलदिसाउ णियच्छइ[29] हरिहरिया[30] एत्थ[31] सो लहुं[32] मरइ[33] ।
सेयं[34] भणेइ पीयं[35] दियहत्तयं[36] जीवए सो दु[37] ॥ १३२ ॥

स्वप्ने च नृत्यन्नीयते बद्ध्वा रक्तकुसुमानि ।
कालदिशायां जीवति मासैकं स स्फुटं मृतकः ॥ १२८ ॥

रुधिर-वसा-पूय-त्वच्-घृत-तैलैश्च पूरितायां गर्तायाम् ।
यः खलु निमज्जति स्वप्ने मासैकं जीवति स तु ॥ १२९ ॥

इति भणितः स्वप्नार्थो निर्दिष्टो यथा पूर्वसूरिभिः ।
प्रत्यक्षं रूपस्थं कथ्यमानं निशामयत ॥ १३० ॥

यद् दृश्यते दृष्ट्या रिष्टमथ किमपि तस्यैवं नूनम् ।
तद् भण्यते प्रत्यक्षं रिष्टं तस्य दैवपरिहीनम् ॥ १३१ ॥

सकला दिशः पश्यति हरिद्धरितोऽत्र स लघु म्रियते ।
श्वेतं भणति पीतं दिवसत्रयं जीवति स तु ॥ १३२ ॥

1 P सुमिणंमि । 2 S च । 3 P नचंतो । 4 P निजइ । 5 S वंधेवि । 6 S °कुसुमइ । 7 S जीव । 8 S मासेकं । 9 S मरइ । 10 B °कमअ°; S °कमय° । 11 P °तह°; S °तहा° । 12 S °तिलेहि । 13 B अ । 14 B कभरिआए; P पूरिआए । 15 S गत्ताइं । 16 B निबुड्डइ; P नि-वडइ । 17 S मासेकं । 18 BP ड । 19 P इइ । 20 S भणियं । 21 P सिमणत्थं; S सिमिणत्थं । 22 S णिदिट्ठं । 23 B जेमा; P जहा । 24 S णिसामेह । 25 S तस्स । 26 B नूणं । 27 B भइण्णइ; S भणिवं । 28 S पच्चक्ख । 29 B णिअच्छइ; P नियच्छइ । 30 B हरिहरिआ । 31 P इत्थ । 32 BS लहु । 33 B मरइं । 34 B सेअं । 35 B पीअं । 36 B दिअह° । 37 BP ड ।

समधाउ[1](°ऊ) वि[2]ण[3] गेण्हइ[4] सुगंधगंधं[5][6] सया[7] णरो[8] जो दु[9] ।
दि[10]णसत्तएण[11] मच्चू[12] णिद्दिट्ठो[13] तस्स णियमेण[14] ॥ १३३ ॥

ण[15] हु दीसइ[16] सरि[17](°सि) सूरो[18] मेरू[19] वि[20]यं चलेइ वियसए[21] वयणं ।
सासं मुएइ सीयं[22] लहु मरणं तस्स निद्दिट्ठं[23] ॥ १३४ ॥

इय[24] कहियं[25] पच्चक्खं लिंगं[26] च भणिज्जमाणयं सुणह ।
ब[27]हुभे[28]यसत्थदिट्ठं दुवियप्पं[29] तं पि णियमेण[30] ॥ १३५ ॥

पढमं सरीरविसयं विदियं[31] च जला[32]इदंसणे दिट्ठं ।
जाणेह[33] लिंगरिट्ठं निद्दिट्ठं[34] मुणिवरिंदेहिं[35] ॥ १३६ ॥

पक्खालित्ता देहं संलेविय[36] चंदणेण सहिमेण ।
मंतेण मंतिऊणं पुण जोयह[37] वरतणुं तस्स ॥ १३७ ॥

समधातुरपि न गृह्णाति सुगन्धगन्धं सदा नरो यस्तु ।
दिनसप्तकेन मृत्युर्निर्दिष्टस्तस्य नियमेन ॥ १३३ ॥

न खलु दृश्यते शशी सूर्यो मेरुरिव चलति विकसति वदनम् ।
श्वासं मुञ्चति शीतं लघु मरणं तस्य निर्दिष्टम् ॥ १३४ ॥

इति कथितं प्रत्यक्षं लिङ्गं च भण्यमानं शृणुत ।
बहुभेदशास्त्रदिष्टं द्विविकल्पं तदपि नियमेन ॥ १३५ ॥

प्रथमं शरीरविषयं द्वितीयं च जलादिदर्शने दिष्टम् ।
जानीत लिङ्गरिष्टं निर्दिष्टं मुनिवरेन्द्रैः ॥ १३६ ॥

प्रक्षाल्य देहं संलिप्य चन्दनेन सहिमेन ।
मन्त्रेण मन्त्रयित्वा पुनः पश्यत वरतनुं तस्य ॥ १३७ ॥

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1 B समिधाउ; S गंधादु । 2 B व । 3 B णे; S णं । 4 B गिण्हइ; P गिन्हइ । 5 B सुगंधं । 6 B it is missing. S गंधस्स । 7 S या । 8 P नरो । 9 B दुइइ; P उ । 10 B दिन° । 11 S °सत्ताएण । 12 S मिचू । 13 P निद्दिट्ठो; S णिद्दिट्ठं । 14 B निअमेण; P नियमेण । 15 P न । 16 B दूसइ । 17 BP it is missing. 18 B सूरोदिआ; P सूरोविय । 19 BP मेरू । 20 B विअ । 21 B विअसए । 22 B सिअं । 23 S णिद्दिट्ठं । 24 B इअ । 25 B कहिअं । 26 S लिंग । 27 S वहु° । 28 B °भेअ° । 29 B दुविअप्पं । 30 B णिअमेण; P नियमेण । 31 B बिहियं; P बिइयं । 32 B जलाइं° । 33 BS जाणेह । 34 S णिद्दिट्ठं । 35 S °वरिंदेहि । 36 B संलेविअ । 37 P जोअह; S जो ।

ॐ ह्रीं लाहाय लक्ष्मीं[1] स्वाहा[2] ।

लग्गंति मक्खियाओ[3] जस्स पयत्तेण[4] सयल[5]अंगेसु ।

सो जीवइ छम्मासं[6] इय[7] भणिअं[8] मुणिवरिंदेहिं ॥ १३८ ॥

न[9] हु सुणइ[10] सतणु[11]सद्दं दीवय[12]गंधं च णेव[13] गिण्हेइ[14] ।

सो जिअइ[15] सत्त दियहे[16] इय[17] कहिअं[18] मरणकंडीए ॥१३९॥

सिहि[19] चंदयाँ[20] णी[21] पिच्छई[22] सुधव[23][ल]कुसुमाइँ[24] भणइ रत्ताइं[25] ।

ण[26] णिएइ[27] तुंगछाया[28] लहु मरणं तस्स निद्दिट्ठं[29] ॥ १४० ॥

जीहा जलं न[30] मेलइ ण[31][य] मुणइ रसं ण[32] फासए[33] अंगं[34] ।

सो जीवइ सत्त दिणे[35] गुज्झे जो खिवइ[36]नियहत्थं ॥ १४१ ॥

पिच्छेइ[37] अण्णवण्णं[38] पदीवय[39]सिहाएँ सो[40] हु[41] गयजीवो[42] ।

दाहिणदिसाइ[43] छाया[44] णं[45] पेच्छए[46] णिय[47]सरीरस्स ॥ १४२ ॥

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा । लगन्ति मक्षिका यस्य प्रयत्नेन सकलाङ्गेषु ।

स जीवति षण्मासानिति भणितं मुनिवरेन्द्रैः ॥ १३८ ॥

न खलु शृणोति स्वतनुशब्दं दीपकगन्धं च नैव गृह्णाति ।

स जीवति सप्त दिवसानिति कथितं मरणकण्डिकायाम् ॥ १३९ ॥

शिखि-चन्द्रकौ न पश्यति सुधवलकुसुमानि भणति रक्तानि ।

न पश्यति तुङ्गच्छायां लघु मरणं तस्य निर्दिष्टम् ॥ १४० ॥

जिह्वा जलं न मेलयति न च जानाति रसं न स्पृशत्यङ्गम् ।

स जीवति सप्त दिनानि गुह्ये यः क्षिपति निजहस्तम् ॥ १४१ ॥

पश्यत्यन्यवर्णं प्रदीपशिखायां स खलु गतजीवः ।

दक्षिणदिशायां छायां न पश्यति निजशरीरस्य ॥ १४२ ॥

1 BP लक्ष्मी । 2 In S there are क्ष्वीं क्ष्वीं क्षः before स्वाहा । 3 B मक्खिआओ । 4 B पदात्तेण । 5 PS समल° । 6 P च्छम्मासं । 7 B ईअ । 8 S भणियं । 9 S लहु । 10 S सुणसु । 11 B सवण° । 12 BS दीवइ । 13 P मेव । 14 P गिन्हेइ । 15 P जीयइ; S जियइ । 16 B दिअहे; S दियहा । 17 B इअ । 18 S कहियं । 19 B सहि° । 20 B °चंदिया; S °चंदण । 21 S णो । 22 S पेच्छइ । 23 B सुजलन°; P सुदलन° । 24 B °कुसमाइं; P °कुसुमाइं । 25 S रत्ताइ । 26 P न । 27 P निएइ । 28 B तुगच्छाया; P तुंगच्छायां । 29 S णिद्दिहं । 30 S ण । 31 P न । 32 P न । 33 S दीसए । 34 B अंग; S अंडं । 35 B दिणं । 36 B निअ°; S णिय° । 37 BP पिच्छइ । 38 B अणंचवणं; P अन्नं च वन्नं । 39 P पईव°; S दीव° । 40 S ण । 41 B ह; S जो । 42 S गउजीवो । 43 BP °दिसाए । 44 P च्छाया । 45 P न । 46 BP पिच्छए । 47 B निअ°; P निय° ।

जुण्ण(जाणु°)यंपमाणंतोए[3] रोइ(°ई) मंतेवि णियमुहं णियई ।
ण[6] हु पिच्छइ[7] जो सम्मं छम्मासं सो हु[8] जीवेइ ॥ १४३ ॥
संमज्जिऊण[9] सयमवि[10] वरतंबयंभायणं सुरमणीयं[12] ।
अहिमंतिय[13] तिल्लेणं[14] णियमुहं णिअइ[16] संझाए[17] ॥ १४४ ॥
उवरम्मि[18] देविवत्थं[19] पच्छा पुण झंपिऊण[20] कुंडीए ।
तस्सुवरि[21] देविजावं[22] सयमेवं जाइकुसुमेहिं ॥ १४५ ॥
कारेवि खीरभोज्जं[23] भूमीसयणेण बंभसहिएण ।
धरिऊण आउरं[24] पुण[25] पहायवेलाएँ[27] लोयेज्जा[28] ॥ १४६ ॥
जइ पिच्छइ[29] ण[30] हु वयणं मज्झे[31] तिल्लस्स[32] आउरो नूणं[33] ।
सो जीवइ छम्मासे[34] इइ[35] भणिअं[36] दुविहवरलिंगं ॥ १४७ ॥
नाणाभेयविभिन्नं[40] पण्हं[41] सत्थाणुसारदिट्ठीए ।
णिसुणह[43] भणिज्जमाणं रिट्ठं उद्देसमित्तेण ॥ १४८ ॥

जानुकप्रमाणतोये रोगी मन्त्रयित्वा निजमुखं पश्यति ।
न खलु पश्यति यः सम्यक् षण्मासान् स खलु जीवति ॥ १४३ ॥
सम्मार्ज्य स्वयमपि वरताम्रभाजनं सुरमणीयम् ।
अभिमन्त्र्य तैलेन निजमुखं पश्यति सन्ध्यायाम् ॥ १४४ ॥
उपरि देवीवस्त्रं पश्चात्पुनराच्छाद्य कुण्ड्याः ।
तस्योपरि देवीजापं स्वयमेव जातिकुसुमैः ॥ १४५ ॥
कारयित्वा क्षीरभोज्यं भूमिशयनेन ब्रह्मसहितेन ।
धृत्वाऽऽतुरं पुनः प्रभातवेलायां लोकयेत् ॥ १४६ ॥
यदि प्रेक्षते न खलु वदनं मध्ये तैलस्यातुरो नूनम् ।
स जीवति षण्मासानिति भणितं द्विविधवरलिङ्गम् ॥ १४७ ॥
नानाभेदविभिन्नं प्रश्नं शास्त्रानुसारदृष्ट्या ।
निश्शृणुत भण्यमानं रिष्टमुद्देशमात्रेण ॥ १४८ ॥

1 P जुन्नय°; S जणुय° । 2 BS °पमाय° । 3 S भोय । 4 B णिअ°; P निय° । 5 B णिअइ; P नियइ । 6 P न । 7 S पेच्छइ । 8 S हु । 9 P समजिऊण; S सम्मजिऊण । 10 S सुयमवि । 11 S रत्तंवय° । 12 B सुरमणीअं । 13 B अहिमंतिअ । 14 S तेलेणं । 15 B णिअ°; P निय° । 16 P नियइ; S णिय । 17 P सज्झाए; S संस्साव । 18 B उवरंमि । 19 B देविवत्थ; S देववत्थं । 20 S संपिऊण । 21 S तस्सवदि । 22 B देइजाव; S देवजावं । 23 P °भुज्जं । 24 B आउरं; P आयरं । 25 S पिय । 26 B पहाए°; S पहाव° । 27 B °वेलोए; S °वेलाप । 28 B लोइज्ज; P लोविज्ज । 29 S पेच्छइ । 30 P न । 31 S गज्झं । 32 S तेल्लस्स । 33 S णूणं । 34 B छम्मास; S छम्मासं । 35 S it is missing here. 36 S भणियं । 37 S दुविहं° । 38 S णाणा° । 39 B °भव° । 40 B °विभिण्णं; S °विभिण । 41 P पण्हं । 42 P °णुसारि° । 43 P निसुणह ।

अंगुलि तह आलत्तय गोरोयण[1] पण्हअक्खरेसु[3] उणं ।
अक्खर[4] होरा लग्गं अट्ठवियप्पं[5] हवे पण्हं[6] ॥ १४९ ॥
सयअट्ठोत्तरजविअं[7] मंतं वरमालईएँ[8] कुसुमेहिं[9] ।
जिणवड्ढमाणँपुरओ[10] सिज्झइ मंतो ण[11] संदेहो ॥ १५० ॥
ॐ ह्रीँ अर्हं[12] नमो[13] अरहंताणं[14] । ह्रीँ[15] अवतर २ स्वाहा ॥
अहिमंतिय[16] मंतेणं दाहिणहत्थस्स तज्जणी णूणं[17] ।
सयवारं दिट्ठुवरिं धरेह[18] किं जंपिए[19] बहवे ॥ १५१ ॥
पुण[20] जोयावह[21] भूमी रविबिंबं जो णिएइ[22] भूमीए[23] ।
सो जीवइ छम्मासं[24] अंगुलि[25]पण्हं[26] समुद्दिट्ठं ॥ १५२ ॥
अहिमंतिय[27] सयवारं[28] कंसयवरभायणम्मि[29] आलत्तं ।
इगवण्ण[30]गोमएणं[31] अट्ठहियं[32]सएण जविऊण[33] ॥ १५३ ॥
पक्खालियं[34] करचरणादी[35] जदि[36] पुण आउरस्स सम(सं०)लेवे[37] ।
*[× × × × ×] ॥ १५४ ॥

अङ्गुल्या तथाऽलक्तकेन गोरोचनया प्रश्नाक्षरैः पुनः ।
अक्षरहोरालग्नैरष्टविकल्पो भवेत्प्रश्नः ॥ १४९ ॥
अष्टोत्तरशतजपितो मन्त्रो वरमालत्याः कुसुमैः ।
जिनवर्धमानपुरतः सिध्यति मन्त्रो न सन्देहः ॥ १५० ॥
ॐ ह्रीँ अर्हं नमो अरहन्ताणं । ह्रीँ अवतर २ स्वाहा ॥
अभिमन्त्र्य मन्त्रेण दक्षिणहस्तस्य तर्जनीं नूनम् ।
शतवारं दृष्ट्युपरि धरत किं जल्पितेन बहुना ॥ १५१ ॥
पुनर्दर्शयत भूमिं रविबिम्बं यः पश्यति भूमौ ।
स जीवति षण्मासानङ्गुलिप्रश्नः समुद्दिष्टः ॥ १५२ ॥
अभिमन्त्र्य शतवारं कांस्यवरभाजनेऽलक्तम् ।
एकवर्णागोमयेनाष्टाधिकशतेन जपित्वा ॥ १५३ ॥
प्रक्षाल्य करचरणादीन् यदि पुनरातुरस्य संलेपयेत् ।
[× × × ×] ॥ १५४ ॥

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1 B गोरोअण । 2 P पन्ह; S पण्हं । 3 S अक्खरेस । 4 P it is twice here. S अखर° । 5 B °विअप्पं । 6 B ण्हं; P पन्हं । 7 S समेयेट्ठोत्तरजवियं । 8 P °मालईइ; S °मालइए । 9 S कुसुमेहि । 10 S °वड्ढमाण° । 11 P न । 12 B अर्हंत; S it is missing. 13 S it is missing. 14 B अरिहंताणं । 15 S it is missing. 16 S अहियमंतिय । 17 P नूणं । 18 S धरेहि । 19 S जंपिये । 20 S अण । 21 B जोआवह । 22 B णिए; P नियएइ । 23 B भूमिए । 24 P छम्मासं । 25 B अंगुली° । 26 B °पुण्हं; P °पन्हं । 27 B अहिमंतिअ । 28 B सयवीरं । 29 B °भायणंमि । 30 B इगवण°; P इगवर्ण° । 31 P °गोमएण । 32 B अट्ठहिअ° । 33 B जविऊण; S विंतूण । 34 B पक्खालिअ । 35 B °णादि; P °णाइव । 36 P जइ; S यदि । 37 B समलेवो । * See Notes.

पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स[1][2]।
पक्खालिय[3] करजुअलं[4] चिंतह दिणं[5]-मास-वरिसाइं[6] ॥ १५५॥
पणरह[7] वामकरम्मि य[8] पणरह[9] चिंतेह दाहिणे हत्थे।
सुक्कं पक्खं[10] वामे तह चिंतह दाहिणे कसणं ॥ १५६ ॥
पडिवय[11]आइ[12]दिणाइं[13] उभय[14]करेसु[य] कणिट्ठिआईसु[15]।
चिंते[16] जह[17] पयडाइं[18] रेहाणु[19]वरिं पयत्तेण ॥ १५७ ॥
करजुअलं[20] उव्वट्टिअ[21] पच्छा गोरोयणाइ[22] दिव्वाए[23]।
अहिमंतिय सयवारं पच्छा जोएह[24] कर[25]जुअलं[26] ॥ १५८ ॥
जत्थ करे अह[27] पव्वे जत्ति[28]अमित्ता[29] य[30] कसणं[31]बिंदू य[32]।
तत्तिय[33] दिणाइ[34] मासा[35] वरिसाइँ जिएइ[36] सो[37] मणुओ ॥१५९॥
रोयगहियस्स[38] कोई जइ पुच्छइ तो चएवि[39] तं वयणं।
काराविज्जइ[40] पण्हं[41] इयं[42]मंतं तंमुहे जविउं[43] ॥ १६० ॥

प्रथमं गोमूत्रेण पुनरपि क्षीरेण रोगगृहीतस्य।
प्रक्षाल्य करयुगलं चिन्तयत दिन-मास-वर्षाणि ॥ १५५ ॥
पञ्चदश वामकरे च पञ्चदश चिन्तयत दक्षिणे हस्ते।
शुक्लं पक्षं वामे तथा चिन्तयत दक्षिणे कृष्णम् ॥ १५६ ॥
प्रतिपदादिदिनान्युभयकरयोश्च कनिष्ठिकादिषु।
चिन्तयेद्यथाप्रकटानि रेखाणामुपरि प्रयत्नेन ॥ १५७ ॥
करयुगलमुद्धृत्य पश्चाद्गोरोचनया दिव्यया।
अभिमन्त्र्य शतवारं पश्चात्पश्यत करयुगलम् ॥ १५८ ॥
यत्र करेऽथ पर्वणि यावन्मात्राश्च कृष्णबिन्दवश्च।
तावन्ति दिनानि मासानि वर्षाणि जीवति स मनुजः ॥ १५९ ॥
रोगगृहीतस्य कोऽपि यदि पृच्छति तदा त्यक्त्वा तद्वचनम्।
कार्यते प्रश्न इमं मन्त्रं तन्मुखे जपित्वा ॥ १६० ॥

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1 B रोअ°। 2 B °गहिअस्स। 3 B पक्खालिअ। 4 S °जुवलं। 5 B दिणपक्ख°; P दिणे। 6 S °वरिसाइ। 7 P पनरह। 8 B अ। 9 P पनरह। 10 S दुक्कं। 11 S परिवय°। 12 S °आय°। 13 B °दिणाइं; S दिणेइ। 14 P उवइ°; S उहय°। 15 P कणिट्ठयाईसु; S कणिट्ठयाइसु। 16 B चिंतेह; S चिंतिज्जइ। 17 B जं; S it is missing. 18 S पयडायं। 19 B रेहांगु°। 20 S °जुवलं। 21 P उवट्टिय; S उव्वट्टिय। 22 B गोरोअणाए; S गोरोयणे। 23 BS दिवाए। 24 S जोवेह। 25 P It is missing. 26 S °जुवलं। 27 S जहजह। 28 P जत्तिय°; S जेत्तिय°। 29 S °मत्ता। 30 B it is missing. 31 P कसिण°। 32 B it is missing. 33 B तित्तिअ; S तेत्तिय। 34 BP दिणाइं। 35 S मासो। 36 B जिएइं; P जीएइ। 37 B it is missing. 38 B रोगहिअस्स। 39 B चयवि। 40 S पुछ कारिज्जइ। 41 P पन्हं। 42 B इअ°। 43 P जविओ; S जविउ।

ॐ ह्रीँ वद वद वाग्वादिनी सत्यं ह्रीँ स्वाहा ॥
अक्खरपिंडं[1] बिउणं[2] मायापिंडं च[3] चउगुणं किच्चा ।
मूलसरेहिं[4] य[5] भाओ[6] मरइ समे जियइ[7] विसमेसु ॥ १६१ ॥
दूअक्खराइँ[8] दूणह[9] भायं[10] लोएहिँ[11] देह पुण[12] तेसु ।
जीवइ[13] विसमेण[14] रोई समेसु[15] मरणं च सुण्णेण[16] ॥ १६२ ॥
अ-क-च-ट-त-प-य-स[17] वग्गा[18] आयाणं संकमो हु वग्गेहिं ।
धयं[19]-अग्गि[20]-सीह-साणं[21]-वसहं[22]-खर[23]-गयं[24]-ढंखं[25]जुत्ता[26] य ॥ १६३ ॥
जलिया[27] लिंगिय[28] दड्ढा[29] संताया[30] हुंति[31] एत्थ[32] नियमेण[33] ।
चउभेया[34] नायव्वा[35] ते आया सत्थदिट्ठीए[36] ॥ १६४ ॥
आलिंगियां[37] य पुरओ[38] मुक्का दड्ढा य[39] रविजुया[40] जलिया ।
सेसाया पुण संता समरेहगया तहच्चेव[41] ॥ १६५ ॥
ढंखं[42]-गय-वसह-रासह-हुअवहं[43]-हरि-रक्खोह(?)-साणंता ।
दो दो आय सवाया णायव्वा[44] ते पयत्तेण ॥ १६६ ॥

ॐ ह्रीँ वद वद वाग्वादिनि सत्यं ह्रीँ स्वाहा ॥
अक्षरपिण्डं द्विगुणं मात्रापिण्डं च चतुर्गुणं कृत्वा ।
मूलस्वरैश्च भागो म्रियते समैर्जीवति विषमैः ॥ १६१ ॥
द्व्यक्षराणि(?) द्विधाकृत्य भागं लोकैर्देत्त पुनस्तेषु ।
जीवति विषमेण रोगी समैर्मरणं च शून्येन ॥ १६२ ॥
अ-क-च-ट-त-प-य-शा वर्गा आयानां सङ्क्रमः खलु वर्गैः ।
ध्वज-अग्नि-सिंह-श्वान-वृषभ-खर-गज-काकयुक्ताश्च ॥ १६३ ॥
ज्वलिता आलिङ्गिता दग्धाः शान्ता आया भवन्त्यत्र नियमेन ।
चतुर्भेदा ज्ञातव्यास्त आयाः शास्त्रदृष्ट्या ॥ १६४ ॥
आलिङ्गितांश्च पुरतो मुक्त्वा दग्धांश्च रवियुताञ्ज्वलितान् ।
शेषायान्पुनः शान्तान् समरेखागतांस्तथा चैव ॥ १६५ ॥
काक-गज-वृषभ-रासभ-हुतवह-हरि-रक्षौघ(?)-श्वानान्ताः ।
द्वौ द्वावायौ सपादौ ज्ञातव्यौ तौ प्रयत्नेन ॥ १६६ ॥

1 S अक्खर° । 2 PS विउणं । 3 S it is missing. 4 B मूलसरेहिं । 5 B अ 6 S भावो । 7 B जिअइ; P जीयइ । 8 S दूअखराइ । 9 P दूह । 10 S भाइ 11 S लेएहि । 12 S पुणु । 13 B जीवइं । 14 BP इगेण । 15 S समेण 16 P सुन्नेणं । 17 B °यश । 18 B वण्ण; P वग्गी । 19 P धअ; S धगय 20 B अग्गी । 21 S साणे । 22 S विसह । 23 S हय । 24 B वगय; S खर 25 P ढंखं; S दंख । 26 S जत्ता । 27 B जलिआ; S जलिय । 28 B लिंगेय 29 S दद्द । 30 BP संत । 31 B होंति । 32 P इत्थ । 33 B निअमेण; S णियमेण । 34 S चउमेया । 35 S णायव्वा । 36 B संथ°; S सव्व° । 37 B आलिंगिआइ; P आलिंगियाइ । 38 S पुरदो । 39 P इ; S प । 40 P रविजुवा । 41 S °चेवं । 42 S ढंख । 43 S हुयवहु । 44 B णाअव्वा ।

गय[1] वसहे [वि][2]य चलणे[3] मेसो[4] पुरदो[5] वि होइ नायव्वं[6] ।
मेसाई[7] मीणंता रासीओ[8] हुंति[9] नियमेण[10] ॥ १६७ ॥
अस्सिणि-भरणी-कित्ति[11]यचलणे[12] मेसो[13] हवेइ[14] इय[15] भणियं[16] ।
पुरदो[17] इय[18] नायव्वं[19] रेव[20]इपरियं[21]तरिक्खेहिं[22] ॥ १६८ ॥
दड्ढ[23]-जलिएसु[24] मरणं[25] ण[26] उ आलिंगि[यआ]एसु[27] वट्टइ[28] ।
संताएसु[29] अ[30] जीवइ रोए[31] णत्थि[32]त्ति संदेहो ॥ १६९ ॥
इय[33]-वण्ण[34]गाविदुद्धं[35] महि(°ट्टि°?)[36]यमय[37]भायणम्मि[38] पक्खिविय[39] ।
तस्सुवरम्मि[40] समानं[41] देह कवित्थस्स वरचुण्णं[42] ॥ १७० ॥
पण्ह[43]सवणेण जावं अट्ठहि[44]अंसयं कुणेइ तस्सु[45]वरिं ।
ता लहु[46] पहायसमए[47] जाए जीवं थिरं होइ ॥ १७१ ॥

गज-वृषभचरणेष्वपि च मेषः पुरतोऽपि भवेज्ज्ञातव्यम् ।
मेषादयो मीनान्ता राशयो भवन्ति नियमेन ॥ १६७ ॥
अश्विनी-भरणी-कृत्तिकाचरणो मेषो भवतीति भणितम् ।
पुरत इति ज्ञातव्यं रेवतीपर्यन्तर्क्षैः ॥ १६८ ॥
दग्ध-ज्वलितैर्मरणं न त्वालिङ्गितायैर्वर्तते ।
शान्तायैश्च जीवति रोगे नास्तीति सन्देहः ॥ १६९ ॥
एकवर्णागोदुग्धं मृत्तिकामयभाजने प्रक्षिप्य ।
तस्योपरि समानं दत्त कपित्थस्य वरचूर्णम् ॥ १७० ॥
प्रश्नश्रवणेन जापमष्टाधिकशतं करोति तस्योपरि ।
तदा लघु प्रभातसमये जाते जीवः स्थिरो भवति ॥ १७१ ॥

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1 S खग° । 2 BS it is missing. 3 S चलणा । 4 S मेसा । 5 P पुरओ । 6 S णेयव्वं । 7 BS मेसाइ । 8 B रासीउ; S रासीतु । 9 S होंति । 10 S णियमेण । 11 B कत्तिअ । 12 B दलणे । 13 P मेसे । 14 B देइ । 15 B इअ । 16 BP भणिओ । 17 B पुरओ; S पुरुदो । 18 B इअ । 19 S णायव्वं । 20 S रेवय° । 21 B परिअंत° । 22 P °रिखेहिं; S °णायव्वं । 23 P दड° ; S रिखेहिं दड्ढ° । 24 S °जलियेसु । 25 S रमणं । 26 P न । 27 B आलिंगएसु । 28 B वट्टेइ; S विंदेइ । 29 S संतायेसो । 30 S it is missing. 31 BP रोइ । 32 P नत्थि । 33 B इअ । 34 P °वन्न°; S °वयण° । 35 B °दुद्धं । 36 B महिअ° । 37 B सिअ°; P सिय° । 38 B °भायणंमि । 39 B पक्खिविआ; P पक्खिविया । 40 B तस्सुवरंमि; S तस्सवरंमि । 41 BP सनामं । 42 P वरचुन्नं; S वरचुणं । 43 P पन्ह°; S पण्हं° । 44 P अट्ठहियं; S अहियं । 45 S तस्स° । 46 S लेहं । 47 S °समये ।

तह जोइज्जइ सउणं[1] अडविभवं[2] णायरं तह सद्दं ।
*विविह(°हं) सत्था(°त्थ°)णुसारं जं सिट्ठं चिरमुणिंदेहिं ॥१७२॥
सास(°म°)सिवा करटासो[3] सारस वय हंस तह य कारंडो[4] ।
†सउली सुय[5] चम्मयडा[6] वग्गुर[7] पारेवया सियाला[8] यं[9] ॥१७३॥
कालयडो दहिवण्णो[10] वामगया दिंति[11] जीवियं[12] तस्स ।
दक्खिणं[13]गया[14] ससद्दा[15] मच्चं[16](°च्चुं) रोइस्स[17] दंसंति ॥ १७४ ॥
पिंगल सिही य[18] ढिंको बप्पीह[19] य[20] णउल[21] तित्तिरो हरिणो ।
वामे गओ[22] ससद्दो णासइ[23] जीयं तु रोइस्स[24] ॥ १७५ ॥
गिद्धू-लू(°लु°)यं[25] भारयडो सालहियकं[26] एडओ[27] य वग्घो[28] य ।
गंडय ससओ[29] य तह दिट्ठा य[30] ण[31] सोहणा एदे[32] ॥१७६॥
णयरं[33]भवाणं मज्झे काओ[34] साणो य रासहो वसहो ।
दाहिणगओ[35] ससद्दो मरणं चिय[36] देइ णियमेण[37] ॥ १७७ ॥

तथा दृश्यते शकुनमटविभवं नागरं तथा शब्दः ।
विविधं शास्त्रानुसारं यच्छिष्टं चिरमुनीन्द्रैः ॥ १७२ ॥
श्यामशिवा करटाश्वौ सारसो बको हंसस्तथा च कारण्डः ।
शकुनिका शुकश्चर्मचटा वल्गुलः पारावताः शृगालाश्च ॥ १७३
कालको दधिवर्णो वामगता ददति जीवितं तस्मै ।
दक्षिणगताः सशब्दा मृत्युं रोगिणो दर्शयन्ति ॥ १७४ ॥
पिङ्गलः शिखी च ढेङ्कश्चातकश्च नकुलस्तित्तिरो हरिणः ।
वामे गतः सशब्दो नाशयति जीवं तु रोगिणः ॥ १७५ ॥
गृध्र-उलूकौ भारण्डः सारिकैडकश्च व्याघ्रश्च ।
गण्डकः शशकश्च तथा दृष्टाश्च न शोभना एते ॥ १७६ ॥
नगरभवानां मध्ये काकः श्वानश्च रासभो वृषभः ।
दक्षिणगतः सशब्दो मरणमेव ददाति नियमेन ॥ १७७ ॥

1 S सुवणं । 2 BP °भव । * In S the phrase stands as विविहत्थाणुसारं । † See Notes. 3 B करयसो । 4 S कारेडो । 5 B सुभ । 6 S ब्वमइडा । 7 B वरार । 8 B सिमलो; P सीयाला । 9 B भ; S या । 10 P दहिवक्षो । 11 B वंति । 12 P जीविअं । 13 S दक्खिण° । 14 B °ठीया; P °ठाया । 15 BP ससद्दा । 16 S सव्वा । 17 S रोयस्स । 18 B भ । 19 S ववीह । 20 P हय; S यं । 21 P नउल । 22 B गउ । 23 P नासइ । 24 S रोयस्स । 25 B गिद्धूलूय; S गिदूलय । 26 P सालहियका । 27 P मेडओ । 28 S ब्वो । 29 P ससउ; S संस । 30 S it is missing. 31 P न । 32 BP एए । 33 P नयर° । 34 S काउ । 35 B °गउ । 36 B चिभ; S हिय । 37 B ससहेण; P नियमेण ।

महिस[1] यं मडयं[2] च तहा मलिणे(°णा) जुवई[3] य[4] रोवणं[5] सप्पो[6] ।
उंदर[7] बिराल[8] सूयर[9] एदेसिं[10] दंसणे मरणं ॥ १७८ ॥

हय-गय-गो-[11]मणुआणं[12] साणाईणं[13] तु छिक्कियं[14] एत्थ[15] ।
वज्जिज्ज[16] सव्व[17] लोए इय[18] कहियं मुणिवरिंदेहिं ॥ १७९ ॥

सद्दो हवेइ[19] दुविहो देव[20]यंजणिओ[21] अ[22] तह य सहजो य[23] ।
देव[24]इंजणिय[25]विहाणं कहिज्जमाणं निसामेह[26] ॥ १८० ॥

पक्खालिय[27]निय[28]देहो सुसेय[29]वत्थाइभूसिओ[30] पुरिसो ।
[31]विदियपुरिसेण सरिसो जोयइ[32] सद्दं सुहं असुहं ॥ १८१ ॥

घित्तूणं* बिणिपडिमा ण्हावित्ता[33] समलहेवि[34] पुज्जेवि[35] ।
[36]सियवत्थझंपिया[37] पुण[38] छुभइ[39] वामाइ[40] कक्खाए[41] ॥१८२॥

महिषश्च मृतकश्च तथा मलिना युवती च रोदनं सर्पः ।
उन्दुरो बिडालः सूकर एतेषां दर्शने मरणम् ॥ १७८ ॥

हय-गज-गो-मनुजानां श्वानादीनां तु क्षुतमत्र ।
वर्जयेयुः सर्वे लोक इति कथितं मुनिवरेन्द्रैः ॥ १७९ ॥

शब्दो भवति द्विविधो देवताजनितश्च तथा च सहजश्च ।
देवताजनितविधानं कथ्यमानं निशामयत ॥ १८० ॥

प्रक्षालितनिजदेहः सुश्वेतवस्त्रादिभूषितः पुरुषः ।
द्वितीयपुरुषेन सदृशः पश्यति शब्दं शुभमशुभम् ॥ १८१ ॥

गृहीत्वाऽम्बाप्रतिमां स्नापयित्वा समालभ्य पूजयित्वा ।
सितवस्त्राच्छादितां पुनः क्षिपति वामायां कक्षायाम् ॥ १८२ ॥

1 S मदिसय । 2 S मरयं । 3 S जुए । 4 B अ । 5 P रोयणं । 6 S सप्पे । 7 S उइंवर । 8 S विराल । 9 B सूअर । 10 P एएसिं । 11 S °गा° । 12 S °मुणयाणं । 13 P साणेईणं; S साणेएणे । 14 B छिक्किअं; P छक्कियं । 15 P इत्थ । 16 S वज्जिजइ । 17 S सव । 18 B इअ । 19 B हवेइं । 20 B देविंद°; S देवइ° । 21 BS °जणिउ । 22 S य । 23 B अ । 24 P देवय° । 25 B °जणिअ° । 26 S णिसामेइ । 27 B पक्खालिअ°; S पखालिय° । 28 B °निअ°; S °णिय° । 29 S सेय° । 30 BS °भुसिउ । 31 B विदिअ°; P विईय° । 32 S जोइय । * In B there is विणि in place of बिणि and in P there is a regular gap of these two letters. 33 P न्हावित्ता । 34 S समहेवि । 35 B पूजेवि; S पुजिवि । 36 B सिअ° । 37 B °झंपिआ । 38 B पुण; S पुणु । 39 PS छुब्भइ । 40 B वामाए; S वाभाए । 41 S कक्खाए ।

रयणीइ[1] पढमजामे[2] वोलीणे[3] अह पहायसमयंमि[4] ।
*इयमंतं[5] च जवंतो वच्चउ णयरस्स[6] मज्झम्मि[7] ॥ १८३ ॥
ॐ ह्रीँ अम्बे[8] कूष्मांडि[9] ब्राह्मणि[10] देवि वद[11] वद वागीश्वरि[12] स्वाहा ॥
सुह-मसुहं वि अ[13] सव्वं पढमं जं चवइ[14] कोवि तं लिज्ज[15] ।
जीवइ सुहसद्देणं असुहे[16] मरणं न[17] संदेहो ॥ १८४ ॥
भणियं[18] देवद्[19]कहियं[20] सहजं सद्दं[21] भणेमि[22] सुह-मसुहं ।
निसुणिज्जइ[23] किं बहुणा पुव्वंगयसत्था(°त्थ°)णुसारेण[24] ॥१८५॥
अरहंताइं[25]सुराणं नामग्गहणं[26] च सिद्धि-वुद्धी य ।
जय[27]-विद्धि[28]-मिंदु[29]-राया सुहसद्दा सोहणा[30] सव्वे ॥ १८६ ॥
नट्ठो[31] भग्गो अं[32] मओ[33] पडिओ[34] तह[35] लुंचिदो[36] गओ[37] सडिदो[38] ।
†खद्धो नीओ[39] दट्ठो[40] कालो हयं[41] चुण्णिओ[42] यं[43] बद्धो यं[44] ॥ १८७ ॥

रजन्याः प्रथमयामे गतेऽथ प्रभातसमये ।
इमं मन्त्रं च जपन् व्रजतु नगरस्य मध्ये ॥ १८३ ॥
ॐ ह्रीँ अम्बे कूष्माण्डि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥
शुभम्-अशुभमपि च सर्वं प्रथमं यत्कथयति कोऽपि तज्ञात ।
जीवति शुभशब्देनाशुभेन मरणं न सन्देहः ॥ १८४ ॥
भणितं देवताकथितं सहजं शब्दं भणामि शुभम्-अशुभम् ।
निश्रूयते किं बहुना पूर्वांगतशास्त्रानुसारेण ॥ १८५ ॥
अर्हदादिसुराणां नामग्रहणं च सिद्धि-बुद्धी च ।
जय-वृद्धि-इन्दु-राजानः शुभशब्दाः शोभनाः सर्वे ॥ १८६ ॥
नष्टो भग्नश्च मृतः पतितस्तथा लुञ्चितो गतः शटितः ।
भुक्तो नीचो दष्टः कालो हतश्चूर्णितश्च बद्धश्च ॥ १८७ ॥

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1 B रयणीए; S रयणी । 2 S पढमे । 3 S वोलीणो । 4 B °समयम्हि; S विय सव्वं । * In place of this, S has got the following second half पढमं जं चवइ कोवि तं लेहु सरमज्झम्मि ॥ 5 B इअ° । 6 P नयरस्स । 7 B मज्झंमि । 8 B आम्बा; S it is missing. 9 S it is missing. 10 B ब्राह्मण° । 11 S वद २ । 12 B वागी । 13 PS विय । 14 B चवइं; S चचइ । 15 B लज; S लेहु । 16 S असुहं । 17 S ण । 18 B भणिअं । 19 P देवय° । 20 P °कहिअं । 21 S स । 22 S भणेइ । 23 S णिसुणिजइ । 24 BS पुव्वागय° । 25 B अरिहंताइ; S अरहंताय । 26 S णाम° । 27 S जइ । 28 S विधि । 29 B मंदु । 30 S सोहणे । 31 B नद्धो; S णट्ठो । 32 P य; S it is missing. 33 S मंदो । 34 B पडड; S पडिड । 35 BP it is missing. 36 B लुंविड; P लुंचिओ । 37 S गड़ु । 38 B भिडिओ; P सडिओ । † See Notes. 39 S णीदो । 40 B दिट्ठो; S देहो । 41 S यह । 42 P चुण्णिओ; S चुणिदो । 43 BP इ । 44 B ज ।

एवंविहा[1] यं सद्दा जे असुहा हुंति[3] इत्थ[4] जिअलोए[5]।
ते असुहा निद्दिट्ठा[6] सद्दागमसत्थइत्तेहिं[7][8] ॥ १८८ ॥

छत्तं धयं[9] च कलसं[10] संखं च भेरि य राय निग्गंथं[11]।
जुई[12]कुसुमं सियवत्थं[13] सिद्धत्था[14] चंदणं[15] दहियं ॥ १८९ ॥

ससुया[16] जुवई वेसा एयाण[17] सणोवि दंसणं चावि[18]।
सुहदं[19] हवेइ नूणं[20] सुअउच्छयं[21] (?) देयजुत्तं[22] च ॥ १९० ॥

हयं[23]-गयं[24]-वसहे सयडे[25] यं[26] रहे[27] यं[28] छत्तं[29]-धयदंडे[30] [यावि]।
*गय-हट्टे देउल-पडिमा-पायार-पउलीए[य] ॥ १९१ ॥

असि-कुंत[31]भंगसद्दो भग्गं[32] दि(द°)ट्ठं[33] ण[34] सोहणं[35] होइ।
इदि[36] कहियं[37] सद्दगयं पण्हं[38] वर[39]पण्हसूरीहिं[40] ॥ १९२ ॥

एवंविधाश्च शब्दा येऽशुभा भवन्त्यत्र जीवलोके।
तेऽशुभा निर्दिष्टाः शब्दागमशास्त्रविद्भिः ॥ १८८ ॥

छत्रं ध्वजश्च कलशः शङ्खश्च भेरी च राजा निर्ग्रन्थः।
यूथिकाकुसुमं सितवस्त्रं सिद्धार्थाश्चन्दनं दधिकम् ॥ १८९ ॥

ससुता युवती वेश्यैतेषां स्वनोऽपि दर्शनं चापि।
सुखदं भवति नूनं सुतोत्सवो(?) देययुक्तं च ॥ १९० ॥

हय-गज-वृषभाणां शकटस्य च रथस्य च छत्र-ध्वजदण्डयोश्चापि।
गज-हट्ट-देवकुल-प्रतिमा-प्राकार-प्रतोलीनां च ॥ १९१ ॥

असि-कुन्तभङ्गशब्दो भग्नो दृष्टो न शोभनो भवति।
इति कथितः शब्दगतः प्रश्नो वरप्रश्नसूरिभिः ॥ १९२ ॥

1 B एवं सुइया; S एसइया। 2 B हु; S वहु। 3 B सुहंति। 4 S एत्थ। 5 P जीय°; S जिय°। 6 S णिद्दिट्ठा। 7 B °सत्त°। 8 B °इत्थेहिं। 9 P झयं। 10 S…सं। 11 S णिग्गथं। 12 B जइ। 13 B सिअ°। 14 S it is missing. 15 S चंदणं च। 16 B सुरुवा। 17 B एदां; S जदाण। 18 S वि। 19 P सुहद। 20 S णूणं। 21 S सुय°। 22 S °युत्तं। 23 S मोहय°। 24 S मय°। 25 S सयदे। 26 B अ। 27 B रेहे। 28 B अ। 29 B छत्त°। 30 P °दंडे।
* In place of this second half of the verse S has the following gap:–
गयहयदेव………… … ……डलीण ॥ 31 S °कोंत°। 32 S णग्गं। 33 B दिट्ठे। 34 P न; S it is missing. 35 S सहणं। 36 P इइ। 37 P कहिउं। 38 B पण्हं; P पन्ह। 39 S चपर°। 40 P °पन्ह°; S °ण्ह°।

पक्खालिय[1] करजुअलं[2] पुव्वविहाणेण कायसंसुद्धे[3] ।
गोरोयणाएँ[4] पच्छा उव्वट्टउ[5] किं वियप्पेण[6] ॥ १९३ ॥
एगंते[7] सुहदेसे पक्खालिय[8] पीढगस्स[9] उवरम्मि[10] ।
बंधित्ता[11] पलियंकं[12] णासग्गे इक्खणं ठिच्चा ॥ १९४ ॥
णासग्गे[13] करजुअलं[14] धारउ[15] वरसंपुडं च बंधेवि ।
वामकरे सियपक्खं[16][17] दाहिणहत्थं[18](°त्थे) च कसणं[19] च ॥१९५॥
पंचदहे वि तिहीओ[20] चिंतित्ता[21] अंगुलीण संधीसु ।
चिंतह[22] तेसु[23] हयारं भिल्लि(भेलि°)ज्जएँ[24] जत्थ हत्थम्मि[25] ॥१९६॥
*[× × × ×] ।
तं पक्खं जाणेज्जइ[26] वरकज्जलरूवओ[27][28][29] चेव ॥ १९७ ॥
अह[30] जीए[31] संधीए[32] विणिज्जए सो हु अक्खरो[33] नूणं[34] ।
कसणो[35] ता(सा) तस्स[36] तिही अक्खररूवे[37] समुद्दिट्ठा[38] ॥१९८॥

प्रक्षाल्य करयुगलं पूर्वविधानेन कायसंशुद्धः ।
गोरोचनया पश्चादुद्वर्तयतु किं विकल्पेन ॥ १९३ ॥
एकान्ते शुभदेशे प्रक्षाल्य पीठकस्योपरि ।
बद्ध्वा पर्यङ्कं नासाग्रे ईक्षणं स्थापयित्वा ॥ १९४ ॥
नासाग्रे करयुगलं धारयतु वरसम्पुटं च बद्ध्वा ।
वामकरे सितपक्षं दक्षिणहस्ते च कृष्णं च ॥ १९५ ॥
पञ्चदशापि तिथींश्चिन्तयित्वाऽङ्गुलीनां सन्धिषु ।
चिन्तयत तेषु हकारं भेल्यते यत्र हस्ते ॥ १९६ ॥
[..................................] ।
तं पक्षं जानीयाद्वरकज्जलरूपतश्चैव ॥ १९७ ॥
अथ येन सन्धिना विनीयते तत्खल्वक्षरं नूनम् ।
कृष्णं सा तस्य तिथिरक्षररूपे समुद्दिष्टा ॥ १९८ ॥

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1 S पखालिय । 2 S °जुवलं । 3 S °संसु । 4 B गोरोअणाए; S गोरोयणोए । 5 S उवहड । 6 B विअप्पेणं । 7 B एअंते; S एयंते । 8 B पक्खालिअ; S पखा-लिय । 9 B पीढस्स; S पीढयस्स । 10 B उवरिम्मि । 11 S वधित्ता । 12 B पलिअंकं । 13 P नासग्गे; S णेसग्गें । 14 B °जुअलो; S °जुवलं । 15 B धरेह । 16 B सिअ° । 17 S °पखं । 18 S दाहिणत्थं । 19 S ···णं । 20 B तिहिउ; S तिहीउ । 21 S चिंताता । 22 S it is missing. 23 S it is missing. 24 BP भिल्लिजए; S णिल्लजए । 25 B हत्थंमि । * See Notes. 26 BP जाणेह । 27 S वर° । 28 S °कजएक° । 29 S °रुवओ । 30 S अहि । 31 B जाए । 32 S संधिए । 33 S अखरो । 34 S णूणं । 35 BP कसणा । 36 S स्स । 37 S अखर° । 38 B समदिट्ठो; P समुद्दिट्ठो ।

सियवत्थाइविभूसो[1,2] पक्खालित्ता[3] सयं[4] सयं देहं ।
पुण[5] खीरं भुंजित्ता[6] बंभजुओ[7] सुअउ[8] भूमीए ॥ १९९ ॥
सुग्गीवस्स य मंतं जवेवि अट्ठोयरं सयं तत्थ ।
*कज्जं धरेवि[9] चित्ते सुवउ[10] सियवत्थदत्तसयणे[11,12] वा[13] ॥२००॥

ॐ नमो भगवदे[14] सुग्गीवस्स पण्हसवणस्स[15] कमले[16] २ विमले २ विपुले[17] २ उदरं[18] देवी(°वि) सत्यं कथयं[19] २ इटिमिटि पुलिंदिनी(°नि) स्वाहा॥

पच्छा पहायसमए दिणस्स नाली[20]तयम्मि वोलीणे ।
संजवियमेयख(°घ°)डिया[21,22,23] पढम(°मं) परमिट्ठिमंतेणं[24] ॥२०१॥
पुणोवि जवेह[25] नूणं वाराओ[26] एगवीस[27] सामिप्पं ।
सुग्गीवसुमंतेणं[28] इय भणियं मुणिवरिंदेहिं ॥ २०२ ॥
सुईभूमिअले[29,30,31] फलए समरेहाहि यं(य) विरामपरिहीणो(°णं) ।
कड्डिज्जउ भूमीए समं च रेहातयं पच्छा[32] ॥ २०३ ॥

सितवस्त्रादिविभूषः प्रक्षाल्य स्वयं स्वकं देहम् ।
पुनः क्षीरं भुक्त्वा ब्रह्मयुतः स्वपितु भूमौ ॥ १९९ ॥
सुग्रीवस्य च मन्त्रं जपित्वाऽष्टोत्तरशतं तत्र ।
कार्यं धृत्वा चित्ते स्वपितु सितवस्त्रदत्तशयने वा ॥ २०० ॥

ॐ नमो भगवदे सुग्गीवस्स पण्हसवणस्स कमले २ विमले २ विपुले २ उदर देवि सत्यं कथय २ इटिमिटि पुलिंदिनि स्वाहा ॥

पश्चात् प्रभातसमये दिनस्य नाडीत्रये गते ।
सञ्जप्यैकघटिकां प्रथमं परमेष्ठिमन्त्रेण ॥ २०१ ॥
पुनरपि जपत नूनं वारानेकविंशतिं सामीप्ये ।
सुग्रीवसुमन्त्रेणेति भणितं मुनिवरेन्द्रैः ॥ २०२ ॥
शुचिभूमितले फलके समरेखाभिश्च विरामपरिहीनम् ।
कृष्यताम् भूमौ समं च रेखात्रयं पश्चात् ॥ २०३ ॥

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1 B सिअ° । 2 P °विहीसो; S °विहूसो । 3 S पखालित्ता । 4 BS it is missing. 5 S पुणु । 6 B भंजित्ता । 7 B दब्भजुओ; P दब्भजुउ । 8 S सुवउ । * See Notes. 9 S धवि । 10 BP सुप । 11 B सिअ° । 12 B °सयणि । 13 S व । 14 BP भगवओ । 15 B पण्ण°; P पञ्ह° । 16 P कमले कमले । 17 S विपुले । 18 S उदरे । 19 BP have got कथय only once. 20 S गोली° । 21 B संजविअ° । 22 B °मेअ° । 23 B °खडिआ । 24 P °मंतेण । 25 P जवेजह । 26 P वाराउ । 27 B एगवीस । 28 P °मंतेण । 29 B सुइ° । 30 P °भूमी° । 31 P °यले । 32 B पुच्छ; P पुच्छा ।

*अट्ठट्ठरेहछिण्णे[1] जे [जे] लब्भंति तत्थ रेहाओ[2] ।
पढमा(°मं) हि रेहअंकं[3] ठाविज्ज पयाहिणं[4] तत्थ ॥ २०४ ॥
अग्गिल्लं मग्गि(°ज्झि°)ल्लं पट्ठिगयाइ(°इं) तहेव जाणित्ता(°ज्जा) ।
धय-धूम-सीह-साण-विसा खर-गय-वायसा आया ॥ २०५ ॥
रुक्खो (?) दु सीह-वसहे ठिओ कओ सोहणो समुद्दिट्ठो ।
इयरायाणं उवरिं अ सोहणो किं वियप्पेण ॥ २०६ ॥
धूमो सयलायाणं[5] उवरिम्मि मुणेह सयलकज्जेसु ।
वह-बंध-रोय-सोअं[6] कुणेह धणहरण-भय-णासं[7] ॥ २०७ ॥
सीहो धयस्स उवरिं होइ सुहो मरणदो हु धूमस्स ।
इअरा[या]ण[8] उवरि गओ साहइ कूराणि कम्माणि[9] ॥ २०८ ॥
सीहग्गि(ग्गी°)गय लाहं[10] ढंक[11]स्सुवरम्मि दीसए मरणं ।
साणो धयम्मि सुहओ सेसेसु[12] मज्झिमो होइ ॥ २०९ ॥
वसहो धय-धूमगओ सुहओ मरणाय[13] होइ सीहम्मि ।
सेसायाणं साहइ उवरित्थो[14] मज्झिमं अत्थं ॥ २१० ॥

अष्टाष्टरेखाच्छिन्ना या या लभ्यन्ते तत्र रेखाः ।
प्रथमं हि रेखाङ्कं स्थापय प्रदक्षिणं तत्र ॥ २०४ ॥
अग्रिममध्यमपृष्ठगतानि तथैव जानीयात् ।
ध्वज-धूम-सिंह-श्वान-वृषाः खर-गज-वायसा आयाः ॥ २०५ ॥
रुक्ष(?)स्तु सिंह-वृषभयोः स्थितः क शोभनः समुद्दिष्टः ।
इतरायाणमुपरि च शोभनः किं विकल्पेन ॥ २०६ ॥
धूमः सकलायानामुपरि जानीत सकलकार्येषु ।
वध-बन्ध-रोग-शोकान् कुर्याद् धनहरण-भय-नाशान् ॥ २०७ ॥
सिंहो ध्वजस्योपरि भवति शुभो मरणदः खलु धूमस्य ।
इतरायाणामुपरि गतः कथयति क्रूराणि कर्माणि ॥ २०८ ॥
सिंहोऽग्निगतो लाभं ढेङ्कस्योपरि दिशति मरणम् ।
श्वानो ध्वजे शुभदः शेषेषु मध्यमो भवति ॥ २०९ ॥
वृषभो ध्वज-धूमगतः शुभदो मरणाय भवति सिंहे ।
शेषायानां कथयति उपरिस्थो मध्यममर्थम् ॥ २१० ॥

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* This is the last verse in S. 1 P °च्छिन्ने । 2 P रेहाउ । 3 P °अंगं । 4 S एयाहिणं । 5 P सयालयाणं । 6 P वहबंधयरोयसोय । 7 P °नासं । 8 P इयराण । 9 P कंमाणि । 10 B लाभं । 11 P ढंख° । 12 B सेसेउ । 13 B मरणाइ । 14 P उवरत्थो ।

मयगल-धूमम्मि सए परिट्ठिओ[1] रासहो[2] सुहं देइ ।
सेसेसु[3] अ मज्झत्थो सीहगओ[4] होइ मरणे[5] य[6] ॥ २११ ॥
सीहम्मि[य] वारणं धए[य] ठिओ देइ जीवियं[7] अत्थं ।
सेसेसु अ[8] मज्झत्थो इदि[9] भणियं पुव्वसूरीहिं ॥ २१२ ॥
दुरय-हरि-हुअवहम्मि[10] य परिट्ठिओ वायसो सुहो दिट्ठो ।
मज्झत्थो सेसेसु अ[11] साणस्सुवरिं विणासयरो ॥ २१३ ॥
*रुद्धेसु नत्थि गमणं आगमणं होइ देसविगयस्स ।
रुद्धेसु मरइ सिग्घं सहजोणिगएसुं[12] सुत्त(सत्तु°)सहिएसु ॥२१४॥
लाहो सहजोणिगए मित्तजुयाए फुडं होइ ।
सीहो गओ धयंमि गय-सीहाणं धओ तहा मित्तो ॥ २१५ ॥
†धूमस्स य साण खरो विस-धूमा रासह-सुणाण ।
धूम धओ ढंखस्स य सेसाया तस्स इह सव्वे ॥ २१६ ॥
धूमो सीह-धयाणं खर-वसहाणं च वायसो साणो ।
सीहस्स गओ सत्थो[13] इइ भणियं[14] मुणिवरिंदेहिं ॥ २१७ ॥

मदकल-धूमयोः शुनि परिस्थितो रासभः शुभं ददाति ।
शेषेषु च मध्यस्थः सिंहगतो भवति मरणे च ॥ २११ ॥
सिंहे च वारणो ध्वजे च स्थितो ददाति जीवितमर्थम् ।
शेषेषु च मध्यस्थ इति भणितं पूर्वसूरिभिः ॥ २१२ ॥
दुरय-हरि-हुतवहेषु च परिस्थितो वायसः शुभो दिष्टः ।
मध्यस्थः शेषेषु च श्वानस्योपरि विनाशकरः ॥ २१३ ॥
रुद्धेषु नास्ति गमनमागमनं भवति देशविगतस्य ।
रुद्धेषु म्रियते शीघ्रं सहयोनिगतेषु शत्रुसहितेषु ॥ २१४ ॥
लाभः सहयोनिगते मित्रयुताये स्फुटं भवति ।
सिंहो गजो ध्वजे गज-सिंहयोर्ध्वजस्तथा मित्रम् ॥ २१५ ॥
धूमस्य च श्वान-खरौ वृष-धूमौ रासभ-श्वानयोः ।
धूमो ध्वजश्च काकस्य च शेषायास्तस्येह सर्वे ॥ २१६ ॥
धूमः सिंह-ध्वजयोः खर-वृषभयोश्च वायसः श्वानः ।
सिंहस्य गजः शस्त इति भणितं मुनिवरेन्द्रैः ॥ २१७ ॥

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1 B परिचिओ । 2 B रिसुहो । 3 B सेसेसू । 4 B सीहगउ । 5 B मणो । 6 B ज । 7 B जिविर्ख । 8 P य । 9 P इह । 10 P °हुयवहंमि । 11 P च । * See Notes for the following six verses. 12 B °गएसं । † B has got only three quarters in this verse and the last quarter is सहजोणिगई-सुत्तसहिएसु । 13 B सत्य । 14 B भणिर्ख ।

*[× × × × ×]
नाऊणं आएसं कुणेह किं जंपिए इत्थ ॥ २१८ ॥
रुद्धेसु अ मरणं रिउणा पट्ठीए संठिए तह य।
रिउपू(°पु°)रदाए[1] वड्ढइ[2] रोओ रोइस्स निब्भंतो ॥ २१९ ॥
नव[3] नव बिंदु तिवारं ठावित्ता[4] भूयलम्मि[5] रमणीए।
जं जस्स जम्मरिक्खं आईए[6] तं तहं दिज्जा ॥ २२० ॥
तेरहम्मं(°मं) जम्माओ[7] रिक्खं गद्ध(°ब्भ°)स्स[8] जंमि ठाणम्मि।
तह नामस्स य रिक्खं नायव्वं जत्थ निवडेइ ॥ २२१ ॥
तिवियप्पं[9] नक्खत्तं गहेहि पावेहि जस्स फुड विद्धं।
तो मरइ न संदेहो इय[10] भणिअं[11] दुग्गएवेण ॥ २२२ ॥
तह वि हु[12] भुअंगचक्के अस्सिणिआइं[13] हवेइ[14](वंति)रिक्खाइं।
पावगहा मुह-पुच्छे णाडीए[15] सो लहुं मरइ ॥ २२३ ॥
जम्मि[16] सणी[17] णक्खत्ते[18] तं वयणे देह सूरपुत्तस्स।
चत्तारि पसत्थभुवे[19] चलभुवि[20] [य]च्छह सुरिक्खाइं ॥ २२४॥

[× × × ×]।
ज्ञात्वाऽऽदेशं कुरुत किं जल्पितेनात्र ॥ २१८ ॥
रुद्धेषु च मरणं रिपुणा पृष्ठे संस्थिते तथा च।
रिपुपुरत आये वर्धते रोगो रोगिणो निर्भ्रान्तम् ॥ २१९ ॥
नव नव बिन्दूंस्त्रिवारं स्थापयित्वा भूतले रमणीये।
यद्यस्य जन्मर्क्षमादौ तत्तथा दत्त ॥ २२० ॥
त्रयोदशं जन्मादृक्षं गर्भस्य यस्मिन् स्थाने।
तथा नाम्नश्चर्क्षं ज्ञातव्यं यत्र निपतति ॥ २२१ ॥
त्रिविकल्पं नक्षत्रं ग्रहैः पापैर्यस्य स्फुटं विद्धम्।
ततो म्रियते न सन्देह इति भणितं दुर्गदेवेन ॥ २२२ ॥
तथाऽपि खलु भुजङ्गचक्रेऽश्विन्यादीनि भवन्त्यृक्षाणि।
पापग्रहा मुख-पुच्छयोर्नाड्यां स लघु म्रियते ॥ २२३ ॥
यस्मिञ्छनिर्नक्षत्रे तद्वदने दत्त सूरपुत्रस्य।
चत्वारि प्रशस्तभुजे चलभुजयोश्च षट् स्वृक्षाणि ॥ २२४ ॥

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* The first half of this verse is missing in both B and P. 1 B °पूरिदाए। 2 B वट्टइ। 3 B नव २। 4 B ठायत्ता। 5 B भूमलग्गि। 6 P राईए। 7 B जम्माउ। 8 P गब्भूस्स। 9 B निविमणं। 10 P इइ। 11 P भणियं। 12 B ह। 13 P अस्सिणियाइं। 14 P हवेवि। 15 P नाडीए। 16 P जंमि। 17 B सणि। 18 P नक्खत्ते। 19 P पसत्थे। 20 P चलभूवे।

वामभू(°भु°)यंमि[1] उ चउरो हियपयए चेव दोण्णि नयणेसु ।
सीसंमि तम्मि गुज्झे दो उद्धिइ[2] देह नियमेणं[3] ॥ २२५ ॥
दुक्खं लाहं च(य°)त्ता हादे[4] सवाउ तहेव[5] दुक्खं च ।
सुह पीदि[6] अत्थ लाहो मरणं वि अ[7] पावगहं[8]जुत्तो ॥ २२६ ॥
अकचटतपजस[9] वग्गा[10] एएहिं होइ नामसंभूई ।
[तह य] अइउएओ पंच सरा[11] णं आणुपुव्वीए ॥ २२७ ॥
नंदा भद्दा [य] जया रित्ता पुण्णा[12] [पंच] तिही नेआ[13] ।
पडिवयं[14] बिदिया[15] तिदिया[16] चउत्थि तह पंचमी कमसो ॥२२८॥
उदिदो[17] भमिदो[18] भामिदं[19] संज्झागओ[20] [य]मुणेह अत्थमिओ[21] ।
पंचदिणो णायं[22][व्वो] नामसरो[23] होइ निब्भंतो[24] ॥ २२९ ॥
जम्मसरो[25] रिक्खादो[26] गब्भसरो वि अ[27] तहेव णाअव्वो[28] ।
[29]दुअंसत्तरिदिअहं[30](°हं°)सरो णायव्वो[31] सत्थदिट्ठीए ॥ २३० ॥

वामभुजे तु चत्वारि हृत्पदके चैव द्वे नयनयोः ।
शीर्षे तस्मिन् गुह्ये द्वे वुद्ध्या(?) दत्त नियमेन ॥ २२५ ॥
दुःखं लाभो यात्रा घातः सर्वस्मात्तथैव दुःखं च ।
सुखं प्रीतिरर्थो लाभो मरणमपि च पापग्रहयुक्तः ॥ २२६ ॥
अकचटतपयशा वर्गा एतेभ्यो भवति नामसम्भूतिः ।
तथा च अइउएओपञ्चस्वरा नन्वानुपूर्व्या ॥ २२७ ॥
नन्दा भद्रा च जया रिक्ता पूर्णा पञ्च तिथयो ज्ञेयाः ।
प्रतिपद् द्वितीया तृतीया चतुर्थी तथा पञ्चमी क्रमशः ॥ २२८ ॥
उदितो भ्रमितो भ्रामितः सन्ध्यागतश्च जानीतास्तमितः ।
पञ्चदिनो ज्ञातव्यो नामस्वरो भवति निर्भ्रान्तम् ॥ २२९ ॥
जन्मस्वर ऋक्षाद्गर्भस्वरोऽपि च तथैव ज्ञातव्यः ।
द्विसप्ततिदिवसस्वरो ज्ञातव्यः शास्त्रदृष्ट्या ॥ २३० ॥

1 B वामभूमिम । 2 B उद्धिदि । 3 P नियमेण । 4 P हाए । 5 B तत्थेव । 6 P पइ । 7 P चिय । 8 B °गहे° । 9 B अकचटतपयश । 10 B वया । 11 B छुरा । 12 P पुन्ना । 13 B निआ । 14 P पडिवइ । 15 P बिईया । 16 P तईया । 17 P उइओ । 18 P भमिओ । 19 P भामिय । 20 P संज्झागउ । 21 P अत्थंमिओ । 22 P नाय । 23 B णामसरो । 24 B णिब्भंतो । 25 P जंमसरो । 26 P रिक्खाउ । 27 P चिय । 28 P नायव्वो । 29 P दुय° । 30 P °दिवहं । 31 P नायव्वं ।

कत्तिय[1] मायसिरं चिअ[2] बारसदिअहाइं[3] तह य पुसस्स[4] ।
उदएइ अयारसरो[5] इइ[6] कहियं[7] सत्थइत्तेहिं[8] ॥ २३१ ॥

पुस्स[9]ट्ठारहदिअहे[10] माहे तह फग्गुणस्स चउवीसा[11] ।
दीसेइ इयार[12]सरो उइओ [त]ह सयलदरिसीहिं ॥ २३२ ॥

फग्गुणद(छ°)हदियहाइं[13] [तह य] मुणेह तह चित्त-वइसाहे ।
होइ उआरे[14] उदओ जिट्ठस्स छहेव दिअहाइं[15] ॥ २३३ ॥

चउवीस[16] जिट्ठदिअहे[17] आसाढ(°ढं) तह य सावणदिणाइं ।
अट्ठारह णेआइं[18] एआरसरस्स[19] उदउ त्ति ॥ २३४ ॥

सावणसि[20]अपक्खस्स य बारसदिअहाइँ[21] होइ उदउ[22] त्ति ।
भद्दवयं अस्सज(°जु°)यं उहा(ओआ°)रसरस्स[23] णाअव्वो ॥२३५॥

एवं रासिसरो विअ[24] णायव्वो[25] होइ आणुपुव्वीए ।
तुलयाई सयलाणं रविसंकमणेण अविअप्पं[26] ॥ २३६ ॥

कार्तिकमार्गशीर्षावेव द्वादश दिवसांस्तथा च पौषस्य ।
उदेत्यकारस्वर इति कथितं शास्त्रविद्भिः ॥ २३१ ॥

पौषाष्टादशदिवसान् माघं तथा फाल्गुनस्य चतुर्विंशतिम् ।
दृश्यत इकारस्वर उदितस्तथा सकलदर्शिभिः ॥ २३२ ॥

फाल्गुनषड्दिवसांस्तथा च जानीत तथा चैत्र-वैशाखौ ।
भवत्युकार उदयो ज्येष्ठस्य षडेव दिवसान् ॥ २३३ ॥

चतुर्विंशतिं ज्येष्ठदिवसानाषाढं तथा च श्रावणदिनानि ।
अष्टादश ज्ञेयान्येकारस्वरस्योदय इति ॥ २३४ ॥

श्रावणसितपक्षस्य च द्वादश दिवसान् भवत्युदय इति ।
भाद्रपदमश्वयुजमोकारस्वरस्य ज्ञातव्यः ॥ २३५ ॥

एवं राशिस्वरोऽपि च ज्ञातव्यो भवत्यानुपूर्व्या ।
तुलकादीनां सकलानां रविसङ्क्रमणेनाविकल्पम् ॥ २३६ ॥

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1 B कित्तिअ° । 2 P चिय । 3 P °दियहाइं । 4 B पूसस्स । 5 B आरसरो । 6 P इय । 7 B कहिअं । 8 B सत्थयत्तेहिं । 9 B पुस° । 10 P °दियहे । 11 P चउव्वीसा । 12 B इआरस° । 13 B दिअहाइ । 14 P उयारे । 15 P दियहाइं । 16 P चउव्वीस । 17 P छट्ठदियहे । 18 P नेयाइं । 19 P एयारसरसस्स । 20 P °सिय° । 21 P °दियहाइं । 22 B उदय । 23 P उवयारसहस्स । 24 P विय । 25 P नायव्वो । 26 P अवियप्पं ।

नक्खत्तं तह रासी[1] वग्गं तह[य] तिही[य] वियाणेह[2] ।
पंचवि[3] कूरगहेहिं[4] विद्धाइं[5] णेह[6] सो जिअइ[7] ॥ २३७ ॥

कोणेसु सरा[8] देआ[9] अट्ठ(°ट्ठा°)वीसं उ तह य रिक्खाइं ।
इअ[10] *अवकहडाचक्के चउदि(°द्दि°)साइ[सु] पयत्तेण ॥२३८॥

अवकहडा मटपरता[11] णयभन(°ज°)खा[12] तह य तत्थ गसह(°द°)चला[13] ।
मेसाइसुरासीओ णंदाई[14]तिहीउ सयलाउ[15] ॥ २३९ ॥

इअ[16] अवकहडाचक्कं भणिअं सत्थाणुसारदिट्ठीए ।
पण्हया(°ण्हा°)लस्स[17] य लग्गं भणिज्जमाणं निसामेह ॥ २४० ॥

दूअस्स[18] पण्हयाले[19] लग्गं दिट्ठं[20] जुअं[21] च पावेहिं ।
ता मरइ रो[22]अगहिओ इयरं[23] पि असोहणं[24] कज्जं ॥ २४१ ॥

अट्ठमठाणम्मि ससी जइ लग्गो[25] होइ पावसंदिट्ठो ।
अहव जुओ[26] आएसह मरणं[27] रोएहिं[28] गहिअस्स[29] ॥ २४२ ॥

नक्षत्रं तथा राशीन् वर्गं तथा च तिथींश्च विजानीत ।
पञ्चापि क्रूरग्रहैर्विद्धानि नेह स जीवति ॥ २३७ ॥

कोणेषु स्वरा देया अष्टाविंशतिस्तु तथा चर्क्षाः ।
इत्यवकहडाचक्रे चतुर्दिशादिषु प्रयत्नेन ॥ २३८ ॥

अवकहडा मटपरता नयभजखास्तथा च तत्र गसदचलाः ।
मेषादिसुराशयो नन्दादितिथयः सकलाः ॥ २३९ ॥

इत्यवकहडाचक्रं भणितं शास्त्रानुसारदृष्ट्या ।
प्रश्नकालस्य च लग्नं भण्यमानं निशामयत ॥ २४० ॥

दूतस्य प्रश्नकाले लग्नं दृष्टं युतं च पापैः ।
तदा म्रियते रोगगृहीत इतरमप्यशोभनं कार्यम् ॥ २४१ ॥

अष्टमस्थाने शशी यदि लग्नो भवति पापसन्दृष्टः ।
अथवा युत आदिशत मरणं रोगैर्गृहीतस्य ॥ २४२ ॥

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1 B राशी । 2 B विभाणह । 3 B पंचट्ठ । 4 B °गाहेहिं । 5 P विद्धाहिं । 6 P नेह । 7 P जियइ । 8 P सुरा । 9 P देया । 10 P इय । * See Notes. 11 P मठप° । 12 P °नघा । 13 P °बला । 14 P नंदाउ । 15 P सयकाओ । 16 P इइ । 17 P पन्हयालस्स । 18 P दूयस्स । 19 P पन्हयाले । 20 B दुट्ठं । 21 B जं च । 22 P रोय° । 23 B इयरं । 24 P असोहणं । 25 B कागं । 26 B जुदो । 27 P मरण । 28 P राएहिं । 29 P गहियस्स ।

णहजाणं[1] [अह]व दिणे पत्तेयं[2] इह कहेमि किं बहुणा ।
पुव्वसूरी(°मुणी°)हिं भणिए लवमित्तं जएँ अ जीवित्ता* ॥२४३॥
†दह दिअह अस्सिणि(°णी°)ए भरणीएँ हवंति पउरदिअहाइं ।
सत्त दिण[3] कत्तियाए रोहिणिरिक्खे[4] य पंचेव ॥ २४४ ॥
दह दियह[5] मिगसिरम्मि अ[6] पउरदिणाइं[7] हवंति अद्दाए ।
पक्खं[8] पुणव्वसुम्मि[9] अ[10] दह दिअहे[11] जाण पुस्सम्मि ॥२४५॥
पउरदिणे[12](°णा) निद्दिट्ठे(°ट्ठा) असिलेसाए[13] महाइ[14] मासिक्कं[15] ।
×तह पुव्वफग्गुणीए सत्तेव एगवीसं[16] च उत्तराए[17] हु[18] ॥२४६॥
§एयारस[19] हत्थंमि अ एगदिणं जाण तह य चित्ताए ।
साईइ[20] सत्त दिअहे[21] दह दिअहे[22] तह विसाहाए ॥ २४७ ॥
अणुराहाए वीसं जिट्ठाएँ विआण[23] पउरदिअहाइं[24] ।
मूलम्मि[25] चउवीसं पुव्वासाढाएँ एअं[26] उ ॥ २४८ ॥

नभजानामथवा दिनानि प्रत्येकमिह कथयामि किं बहुना ।
पूर्वमुनिभिर्भणितानि लवमात्रं जगति च जीवित्वा ॥ २४३ ॥
दश दिवसा अश्विन्यां भरण्यां भवन्ति प्रचुरदिवसाः ।
सप्त दिनानि कृत्तिकायां रोहिण्यृक्षे च पञ्चैव ॥ २४४ ॥
दश दिवसा मृगशिरसि च प्रचुरदिनानि भवन्त्यार्द्रायाम् ।
पक्षं पुनर्वस्वोश्च दश दिवसाञ्जानीहि पुष्ये ॥ २४५ ॥
प्रचुरदिनानि निर्दिष्टान्यश्लेषायां मघायां मासैकम् ।
तथा पूर्वाफल्गुन्यां सप्तैवैकविंशति चोत्तरायां खलु ॥ २४६ ॥
एकादश हस्ते चैकदिनं जानीहि तथा च चित्रायाम् ।
स्वात्यां सप्त दिवसान् दश दिवसांस्तथा विशाखायाम् ॥ २४७ ॥
अनुराधायां विंशतिं ज्येष्ठायां विजानीहि प्रचुरदिवसान् ।
मूले चतुर्विंशतिं पूर्वाषाढायामेकं तु ॥ २४८ ॥

1 P नजहाणं । 2 P पत्तेअं । * See Notes. P has got हवंति पउरदियहाइं in place of the last quarter. † The whole first half is missing in P. 3 B दित्त । 4 B °रक्खे । 5 B दिहअ । 6 P य । 7 B दिणा । 8 P पुक्ख । 9 P पुणव्वसंमि । 10 P य । 11 P दियहे । 12 B पउहिणे । 13 B असलेसाए । 14 B महा । 15 B माएसिक्कं । × See Notes. 16 P इगवीसं । 17 B उत्तारए । 18 P हु । § उत्तराए हु of the preceding verse has been wrongly included here in this verse in B. 19 B एआरस्स । 20 B साईए । 21 P दियहे । 22 P दियहे । 23 P वियाण । 24 P °दियहाइं । 25 P मूलंमि । 26 P एयं ।

दह दिअह[1] उत्तराए सवणम्मि विआण[2] पंच वरदिअहे[3] ।
पक्खं धणिट्ठ[4]रिक्खे[5] वीसदिणा सयभिसाए य ॥ २४९ ॥
पुव्वस्स[6] भद्दवद्दा पउरदिणे उत्तराइ[7] तह[8] वीसं[9] ।
इगवीसं[10] चिय[11] रिक्खे[12] रेवइदिअहे समुद्दिट्ठे ॥ २५० ॥
एतावंति दिणाइं चिट्ठइ रोओ[13] इमेसु रिक्खेसु[14] ।
पडियस्स[15] य रोइस्स[16] य किं बहुणा इह पलावेण ॥ २५१ ॥
रि(दि°)ट्ठ[17]रिट्ठो वि पुणो जीवइ तावंति सो वि[18] दिअहाइं[19] ।
*जो लेइ अणसणं चिअ[20] सो जीवइ तत्तिए[21] दियहे[22] ॥२५२॥
इअ[23] दिअह[24]तएणं विअ[25] बहुविहसत्थाणुसारदिट्ठीए ।
लवमित्तं चिअ[26] रइय[27](°यं) सिरिरिट्ठसमुच्चयं सत्थं ॥ २५३ ॥
जयउ जए[28] जियमाणो[29] संजमदेवो मुणीसरो इत्थ ।
तहवि हु संजमसेणो माहवचंदो गुरू तह य ॥ २५४ ॥

दश दिवसानुत्तरायां श्रवणे विजानीहि पञ्च वरदिवसान् ।
पक्षं धनिष्ठर्क्षे विंशति दिनानि शतभिषायां च ॥ २४९ ॥
पूर्वायां भाद्रपदायां प्रचुरदिनान्युत्तरायां तथा विंशति ।
एकविंशतिरेवर्क्षे रेवत्यां दिवसाः समुद्दिष्टाः ॥ २५० ॥
एतावन्ति दिनानि तिष्ठति रोग एष्वृक्षेषु ।
पतितस्य च रोगिणश्च किं बहुनेह प्रलापेन ॥ २५१ ॥
दृष्टरिष्टोऽपि पुनर्जीवति तावतः सोऽपि दिवसान् ।
यो लात्यनशनमेव स जीवति तावतो दिवसान् ॥ २५२ ॥
इति दिवसत्रयेणापि च बहुविधशास्त्रानुसारदृष्ट्या ।
लवमात्रमेव रचितं श्रीरिष्टसमुच्चयं शास्त्रम् ॥ २५३ ॥
जयतु जगति जितमानः संयमदेवो मुनीश्वरोऽत्र ।
तथापि खलु संयमसेनो माधवचन्द्रो गुरुस्तथा च ॥ २५४ ॥

1 P दियह । 2 P वियाण । 3 P °दियहे । 4 B धणिट्ठं° । 5 B °रक्खे । 6 P पुव्वसु । 7 B उत्तराय । 8 B तह य । 9 B बावीसं । 10 B it is missing. 11 B निअ । 12 B रक्खे । 13 B रोगी । 14 B दिअहेसु । 15 B पडिअस्स । 16 B रोयस्स । 17 P दिद्ध° । 18 P it is missing. 19 P दियहे । * This second half and the whole following verse make the verse 252 in P. 20 P चिय । 21 B तित्तिए । 22 B दिअहो । 23 P इइ । 24 P दियह° । 25 P विय । 26 P चिय । 27 B रईअं । 28 P it is missing. 29 B जीयमाणा ।

रइयं[1] बहुसत्थत्थं उवजीवित्ता हु दुग्गएवेण ।
रिट्ठसमुच्चयसत्थं वयणेण [संजम] देवस्स ॥ २५५ ॥

जं इह किंपि वरिट्ठं[2] अयाणमाणेण अहव[4] गव्वेण[5] ।
तं रिट्ठसत्थं[6]णिउणे[7] सोहेवि महीइ[8] पयडंतु ॥ २५६ ॥

जो च्छद्दंसण[9]-तक्क-तक्किअं[10]इम(°मई) पंचंगं[11]-सद्दागमे
जो गी(णी°)सेसमहीसनीतिकुसलो वाइब्भ(°ईभ°)कंठीरवो ।
जो सिद्धंतमपारतीरसुनिही तीरेवि पारंगओ
सो देवो सिरिसंजमाइमुणिवो आसी इहं[12] भूतले[13] ॥ २५७ ॥

संजाओ इह तस्स चारुचरिओ नाणं[14]बुद्धोयं(°धोया) मई
सीसो देसजई सं(वि°)वोहणपरो णीसेसं[15]बुद्धागमो ।
नामेणं[16] सिरिदुग्गएव विदिओ[17] वागीसरायण्णओ[18]
तेणेदं रइयं[19] विसुद्धमइणा[20] सत्थं महत्थं फुडं ॥ २५८ ॥

रचितं बहुशास्त्रार्थमुपजीव्य खलु दुर्गदेवेन ।
रिष्टसमुच्चयशास्त्रं वचनेन संयमदेवस्य ॥ २५५ ॥

यदिह किमप्यपरिष्टमजानताऽथवा गर्वेण ।
तद्रिष्टशास्त्रनिपुणाः शोधयित्वा मह्यां प्रकटयन्तु ॥ २५६ ॥

यः षड्दर्शन-तर्क-तर्कितमतिः पञ्चाङ्ग-शब्दागमः
यो निःशेषमहीशनीतिकुशलो वादीभकण्ठीरवः ।
यः सिद्धान्तमपारतीरसुनिधिं तीर्त्वा पारंगतः
स देवः श्रीसंयमादिमुनिप आसीदिह भूतले ॥ २५७ ॥

सञ्जात इह तस्य चारुचरितो ज्ञानाम्बुधौता मतिः
शिष्यो देशजयी विबोधनपरो निःशेषबुद्धागमः ।
नाम्ना श्रीदुर्गदेवो विदितो वागीश्वरापन्नकः
तेनेदं रचितं विशुद्धमतिना शास्त्रं महदर्थं स्फुटम् ॥ २५८ ॥

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1 B रइंअं । 2 B रिट्ठं । 3 P विरिट्ठं । 4 B अहग । 5 B वव्वेण । 6 P °सत्थं° । 7 P °निउणे । 8 B महीए । 9 B च्छंदं° । 10 P °तक्किय° । 11 B पंचग° । 12 P इह । 13 P भूअले । 14 B नामं° । 15 P नीसेस° । 16 P नामाणं । 17 P विइंओ । 18 P °यण्णओ । 19 B रइंयं । 20 B °मइंणा ।

जा[1] धम्मो[2] जिणदिट्ठणिच्छिदंयये[3][4](°पए) वद्धं(वद्धे°)ति जावज्जइ
जा मेरू सुरपायवेहि सरिसो(°हिओ) जाव(°वं) मही सा मही[5] ।
जा नायं (?) च सुरा णभो तिपहुगा चंद-क्क-तारागणं
तावच्छेउं[6] महीअलम्मि[7] विदिट्टं(°यं) दुग्गस्स सत्थं जसो(°से)॥२५९॥

संवच्छरइगसहसे[8] वोलीणे णवयसीइ[9] संजुत्ते ।
सावणसुक्केयारसि[10] दिअहम्मि[11] [य] मूलरिक्खंमि[12] ॥ २६० ॥
सिरिकुंभनयरण[य]ए सिरिलच्छिनिवासनिवइरज्जंमि[13] ।
सिरिसंतिनाहभवणे[14] मुणि-भविअ[15]-सम्मउभे(°ले) रम्मे[16] २६१

इति रिष्टसमुच्चयशास्त्रं समाप्तम् ।

यावद् धर्मो जिनदिष्टनिश्चितपदो वर्धते यावज्जगति
यावन्मेरुः सुरपादपैः सहितो यावन्मही सा मही ।
जा नायं(?) च सुरा नभस्त्रिपथगा चन्द्र-अर्क-तारागणम्
तावदास्तां महीतले विदितं दुर्गस्य शास्त्रं यशसि ॥ २५९ ॥

संवत्सरैकसहस्रे गते नवाशीतिसंयुक्ते ।
श्रावणशुक्लैकादश्यां दिवसे च मूलर्क्षे ॥ २६० ॥
श्रीकुम्भनगरनगके श्रीलक्ष्मीनिवासनृपतिराज्ये ।
श्रीशान्तिनाथभवने मुनि-भविक-शर्मकुले रम्ये ॥ २६१ ॥

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1 B जो । 2 P धंमो । 3 P °निच्छिय° । 4 B °एवि । 5 B महीस । 6 P °च्छेओ । 7 P महीयलंमि । 8 B संवस्सर° । 9 P नव° । 10 B °आएसि । 11 P दियहम्मि । 12 B °रक्खंम्मि । 13 B °सवइ° । 14 B °भुवणे । 15 P °भविय° । 16 B रंमि ।

English Translation of the Riṣṭasamuccaya

N. B.—**Figures to the left indicate the numbers of the verses.**

1 Oṃ. Bow to Jina. I describe the Riṣṭas (evil signs) having bowed to the pair of feet of Vīra which shine on account of the splendour of the rays (shooting) from the costly gems of the crowns of gods and goblins bowing (to it).

2 There is no doubt that (this) soul gets, indeed, auspicious humanhood with great exertion wandering in the world in a large variety of classes.

3 Even though (this) humanhood is obtained, love, Lakṣmī and life are transitory. Religion preached by the Jinas is undoubtedly permanent.

4 Even if Jinas' religion is resorted to, a human being is overpowered here with miseries as he falls prey to various types of carelessnesses and a quaternary of passions.

5 Objects of addictions in the world as taught by the Jinas are gambling, honey, wine, meat, prostitute, hunting, thief and other's wife.

6 A being is verily full of diverse diseases in this world even though he is devoted to religion and devoid of (aforesaid) addictions. There is no doubt as to that.

7 There are five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four diseases.

8 Being attacked by diseases of this type and overtaken by sensuous pleasures, he does not think of religion in order to be happy in the next world.

9 Eye, ear, nose, tongue and skin are the five senses. Form, voice, smell, taste and touch are their objects.

10 In the case of all beings, death is preceded by, it is preached, another birth. (It takes place) through poison, snake, weapon, fire, water, falling from a precipice and diseases.

11 (There are three humours namely) Wind, Bile and Phlegm. Their combination is called Sannipāta (Pneumonia). Vitality or life is thrown out of order without fail by these (?).

12 Few people undertake Saṁlekhanā which is twofold though they might have obtained human existence which is difficult to be obtained as well as a religion the characteristic mark of which is non-injury.

13 Saṁlekhanā is of two types :—external and internal. Saṁlekhanā in the case of passions is called internal Saṁlekhanā and it is styled external Saṁlekhanā if it refers to physical objects.

14 If one, who is fit to get emancipation and whose body is emaciated (on account of Saṁlekhanā) wants to die an excellent death by fasting, he sees these Riṣṭas here if due care is taken.

15 I describe the Riṣṭas of one who remaining in this world undertakes the vow of Ārādhanāpatākā, having conquered troubles.

16 Listen to (these) Riṣṭas which have been described by wise Durgadeva from an excellent collection called Maraṇakaṇḍikā having got them by way of tradition handed down by ancient teachers.

17 There is no doubt that threefold Riṣṭa can take place at the time of one's death, namely, the Riṣṭa referring to body or to external objects or to form.

18 Riṣṭa taking place in a body is called Piṇḍastha Riṣṭa. According to scriptures it is also to be known consisting of various types.

19 If a delicate pair of hands becomes black and very tough and if the fingers crack, know that it is a Riṣṭa in his case.

20 If the pair of his eyes is stationary, if his lustreless body becomes woodlike and if the forehead sweats, he lives but for seven days.

21 He lives for seven days only, if his closed up mouth opens (at once), if his eyes do not wink, and if the nails and hair get rotten (or fall off).

22 It is clear that he lives only for a month who shakes even when he is inactive, who becomes fat (all at once) even when he is (constitutionally) lean and *vice versa* and who sleeps with hand on head.

23 He lives for a month whose fingers, when they are placed round the neck to effect a fast bondage, do not give rise to such a bondage.

24 He lives for thirty days when he does not know, while eating, whether it tastes pungent, bitter, astringent, sour, sweet or saltish.

25 Know that he is dead if he does not feel his limbs, if his sight is cast upwards and is without motion and if the hands and feet do not move.

26 Know that his death is imminent if blood is coming out of his mouth and if he is panting ceaselessly.

27 It is stated in the scriptures that he is to die within a month if his lips, nails and teeth become dark without any reason.

28 Know that he is fast approaching his end if his mouth and tongue get dark, his neck droops repeatedly without any cause and his breath is repeatedly choked.

29 His life is for seven days if the joints of the fingers of his hands and feet do not crack and if he does not hear the (ringing) noise in his ears.

30 It is declared by those who are well versed in sciences that he lives for a month whose tip of tongue becomes very dark and whose big forehead-mark is destroyed.

31 It is said by ancient preceptors that he lives, indeed, for three days if water placed on his hands and feet dries up.

32 It is also said by ancient teachers that he dies very soon if cold wind comes out from his mouth, nose and private parts.

33 It is stated that his life here on this earth is for fifteen days if his body is lustreless and if his breath trembles as it comes out.

34 He lives for seven days if the water-drops fall continuously from his eyes without any (apparent) reason and if his teeth become black.

35 It is expounded that he dies undoubtedly within a couple of days if the disc of the star does not revolve with the revolution of his eyes.

36 He lives for four months if he loses patience and memory and if he cannot walk. Also he lives for the same duration if he sleeps much or if he does not sleep at all.

37 He lives for a day here if he does not see his own tongue; three days in the case of his nose and nine days in the case of the middle of his eyebrows.

38 It is said by those proficient in the scriptures that his life would be for seven days if he does not hear the noise in his ears and for five days if he does not see the pupils of his eyes (?).

39 He lives, indeed, for seven days when his folded palms do not stick so as to give rise to a *sampuṭa* (cavity) or when his hands separate with great difficulty after they have once formed a *sampuṭa*.

40 So these are the Riṣṭas concerning body described according to the doctrines of the Jinas. (Now) listen to the Riṣṭas indicated through external objects, outlined in brief.

41 If one sees any of these—the moon, sun, lamp etc.—as an inauspicious indication, it is called by the best amongst saints a Riṣṭa regarding an external object.

42 There is no doubt that it can also be distinguished by a lot of varieties. Listen to that which is narrated according to doctrines of various scriptures.

43–44 Let him see the Riṣṭa of the object as described in Jain scriptures, first after having washed his body and having put on white garments, anointments and decorations, having worshipped the Lord of the Jinas, and having charged twenty-one times his mouth with the divine power of the following *mantra*—Oṃ hrīṃ namo arahantāṇaṃ kamale kamale vimale vimale udara devi iṭimiṭi pulindini svāhā.

45 There is one moon in the universe. If one sees it in various forms as well as full of holes, his life will, indeed, be for one year.

46 So also if he sees the disc of the sun full of holes and in various forms, it is said by those proficient in sciences, that his life will be for one year.

47 His life here is said to be for one year if he sees the sun, moon and stars having no lustre, assuming various forms and abounding in holes.

48 He dies immediately who sees a single flame of lamp in manifold forms. There is no necessity of saying too much on this point.

49 It is said by the best amongst thinkers that his death will take place shortly if he sees the highest tree (palm tree) burnt as if it were with frost or fire.

50 There is no doubt that his life will be for three months if he sees revolving the bright disc of the sun, moon and stars for seven days.

51 He lives for four *ghaṭikās* if he sees in all the four corners four discs of the sun and moon; and lives for four days if he sees four pieces of them both in the four directions.

52 If he sees a hole in the middle of them, he lives for a month, six months, a couple of months, ten days or a fortnight (?) respectively.

53 His life is stated to be for twelve days if he sees the disc of the sun and the moon containing many holes and falling on earth.

54 It is said by the excellent amongst thinkers that his life is for four days if he sees the stars, the sun and the moon in blue colour.

55 He lives for six days if he sees the disc of the sun or the moon emitting smokes or in flames or discharging only water or blood.

56 It is said according to scriptures that he lives for six months if he sees (something) like a line of collyrium in the middle portion of the moon and the sun.

57 It is said by the old folk that his life would be for six months if he sees the disc of the sun or of the moon pierced with arrows or if he sees a piece of them.

58 His death is imminent if he calls (ravingly) day a night and night a day. Where is the scope for much doubt here?

59 If one does not feel the shining sun but (on the contrary) says "This is cold", he dies at that very moment even if the lord of gods protects him.

60 He lives for seven days if water placed on his moustaches dries up at the end of the day. This is only with reference to dark half but the reverse (is true) regarding bright half.

61 Having taken a cavityful of rice, he cooks (it); (having cooked) if the cavityful of rice becomes less or more, his death occurs soon.

62 There is a danger of his life if (they) place a bone in his kitchen or bedroom; or members of his family die shortly if (they) run with (a bone).

63 Having enchanted the thread with the spell and having measured the foot with it in the evening and having again measured the foot (with it) at the time of day-break, if the thread is found less, he lives for a month.

64 His death is stated to be immediate if he sees his own teeth or those of others as black, white, red and yellow in the mirror.

65 On the second day of the bright half if one sees the disc of the moon with three cusps or with no cusp and also with a smoky envelope over it, he lives for some part of the day.

66 It is declared by the ancient seers that he lives for a month if he sees that the moon is without the sign of a deer, dusky, or resembles a man (in appearance).

67 The Padastha Riṣṭas (portentous events regarding external objects) are narrated, in this manner, according to ancient scriptures. Now listen to the Rūpastha Riṣṭas (those concerning forms).

68 It is called a Rūpastha Riṣṭa (an evil sign of the form) where form is shown. Listen with a mind also to that which is to be just now described and which is of many types.

69 That which is known through a shadow-man or a dream, or which is a direct or an indirect Riṣṭa is also called a Riṣṭa by those well up in the science of the Riṣṭas.

70 Having washed the body and properly decorated it with white garments etc., let him see his shadow in a solitary place having first charged his body with the māntric power.

71–72 Having enchanted the whole body with (this) spell (Oṃ hrīṃ rakte rakte raktapriye siṃhamastakasamārūḍhe kūṣmāṇḍīdevi mama śarīre avatara avatara chāyāṃ satyāṃ kuru kuru hrīṃ svāhā) the full-bodied *mantrin* should see the excellent shadow, on an auspicious

day, in the forenoon, in a cloudless and windless place, with threefold purity of mind, speech and body, on an even and purified piece of land devoid of water, husks, charcoals, leather, and any other shadow.

73 There is no doubt that according to scriptures the shadow is clearly known to be threefold, namely, one's own shadow, other's shadow and the shadow-man.

74 That shadow is, as a rule, styled his own shadow by those proficient in interpreting the scriptures, when the shadow of his own body is seen there in the following prescribed manner.

75 It is pronounced by the omniscient seers that if a sick man who is standing there does not see his own shadow, he lives, verily, for ten days.

76 His life is for two days if he sees two shadows. If he sees half of his shadow, know his life (to be) for two days.

77 There is no room for doubt that his auspicious life is only for a day if the *mantrin* even does not see his (sick man's) shadow when he (*mantrin*) is looking at it.

78 Know his death to be immediate if he sees his own shadow in various forms such as those of bull, elephant, crow, donkey, buffalo or horse.

79 It is stated by the knowers of the scriptures that his death is imminent if he sees his own shadow as if having a face bent downwards or turned away or if he sees his own shadow as if distracted.

80 His death is, as a rule, to take place shortly if he sees, indeed, the shadow covered with smoke or burning with fire or if he sees the shadow without a head.

81 He lives (respectively) for three or four or five days or six nights, respectively, if he sees his shadow (to be) blue, yellow, black or red.

82 His life is, doubtless, for a single day if he sees the shadow being cut off by black people.

83–84 Or if he sees it torn to pieces with arrows, pikes, lances, spears, iron-spears or knives or rent asunder with swords etc., or reduced to powder with clubs etc. he lives for seven days. His death is said to be imminent who sees it weeping.

85 One's own shadow has been described in this way. The description of other's shadow is also to be understood as similar to that of one's own shadow. But a special feature as narrated by those skilled in the scriptures is now shown.

86 A very handsome young man, neither stunted nor tall, having got his body washed, should get himself anointed with white scented powders.

87 Having charged (his) body with the māntric power, oh you good people! show his shadow to a sick man having placed (himself) on a piece of land in the east.

88 The sick man lives, indeed, for two days if he sees the (other's) shadow crooked, half, or with a face bent downwards or turned away.

89–91 Give the following decision according to scriptures in the case of one who sees other's shadow laughing, weeping, running, having one foot, one hand, devoid of ears, hair, knees, arms, hips, head, nose, hand, leg, emitting blood, fat, oil or pus, water, or firebrands.

92–94 His short life here, to be known through other's shadow, has been told by the excellent amongst saints to be, for six months, two days, three days, four days, two years, one year, six months, one day, two years, two days, eight days, six months (with reference to those place), one day, two days, three days as well as half a day or five days respectively, if he sees other's shadow laughing etc. (as mentioned in 89, 90 and 91).

95 From the viewpoints of different scriptures, other's shadow of this type has been thus defined. Now listen to a shadow-man which is being narrated.

96–97 That *mantrin* is, indeed, a shadow-man, who is without pride, passion and deceit and who has a pair of even feet and long hands, having stood on a piece of even ground which is without disturbance and devoid of small creatures, sees in a bright sunshine his own excellent shadow in a manner described before.

98 That is stated, by the exalted Jina, to be a shadow-man which is concerned with the tip of nose, intermediate space between breasts, private parts, the point of the feet, the surface of the sky or the forehead.

99 From the standpoint of various scriptures, (it is said) that he lives only so long as he is able to see his own shadow clearly reflected in the surface of the sky.

100 A sick person for whom it is seen lives for six months, if he (*mantrin*) sees the shadow-man (shadow) without a head in the sky.

101 His life would be for three years, if it is seen devoid of feet and if it is seen without the eyes, his life is undoubtedly known to be for a couple of years.

102 If it is seen without knees, (his life) is for one year; and if it is seen without shanks, his life is for twenty-eight months and without hips, for fifteen months.

103 Know that his life is for eight months only, if it is seen without heart and it seems certain that his life is for six days, if it is seen without private parts.

104 Know that his life would be for four days, if it is seen without a pair of hands; for two days, if it is seen devoid of arms; and for one day, if it is seen without shoulders.

105 It is stated by the best amongst saints that he lives for a long time, if the shadow-man (shadow) is seen (by the *mantrin*) fully equipped with principal and subordinate limbs.

106 Let go (considerations of) life and death. See other things whatever you want in a shadow-man such as gain and loss, and weal and woe.

107 From the standpoints of different scriptures, the shadow-man is thus described. Also the Riṣṭa through form is narrated. Now listen to the Dream which is being narrated.

108 Now (about) dreams. I narrate those dreams which one gets, sleeping at night, if he recites this *mantra* becoming free from (three humours such as) wind, phlegm and bile and establishing equilibrium of seven primary fluids.

109 Having cleaned the body and decorated it with white ornaments, let him sleep indeed on the ground covered with white cloth, having recited this *mantra*—Oṃ hrīṃ paṇṇasavaṇe kṣmīṃ svāhā.

110 He should observe a fast and silence and should undertake nothing as well as he should do no prohibited talks and should be devoid of passions that day.

111 After ten thousand recitals, the *mantra* is accomplished, if the recital is done with jasmine flowers and with a sacrificial offering of fragrant gumresin and a triad of three sweet things.

112 Dream is twofold. One is that which is told by the god and the other is a natural dream. That dream is a dream told by the god where a *mantra* (sacred formula) is recited.

113 The other (viz. a natural dream) occurs when one, void of worries and with well-poised body and well-proportioned humours, gets, indeed, without (muttering) a *mantra* (sacred formula).

114 Listen to that (dream) which is one though twofold and which is being narrated in brief with reasoning employed in various scriptures and with periphrases.

115 Know that the meaning of dreams is to be understood through watches of the night in the following respective order:—ten years, half of it (five years), six months and ten days.

116–117 Listen to the fruit in the case of him who sees, while sleeping at night, the image of the best amongst Jinas, devoid of hand, foot, knee, head, shank, shoulder and belly as well as in the case of one who sees destroyed the umbrella or retinue of that god of whom he happens to be the devotee.

118 (His life would be) for four months, if the hands (of the image) are seen destroyed. Know (that his life would be) for three years (if it is seen) devoid of feet; for one year, (if it is seen) deprived of knees; for five days, if the head (of the idol) is seen ruined.

119 (His life would be) for two years (if in the dream he sees the image) without shanks; for one month, if the shoulders (of the image) are seen broken; if the stomach of the image is seen destroyed, (his life would be) for eight months.

120 If the destruction of an umbrella (of the image) is seen, king's death takes place, indeed. If the death of the

attendants or the followers is seen taking place, the death of one's own attendants or followers ensues.

121 On this earth, revere and obey those who are the advocates of doing a sacrifice in honour of the goddess, having thus known about the near and the far attendants of the god (?).

122 He lives but for a couple of months, if in the dream he disappears or is devoured by crows or vultures or if he vomits.

123 He lives for a month, who sees himself in the dream driven by a buffalo or a donkey or a camel in the southern direction or who sees himself besmeared with ghee or oil.

124 He lives for more than a month who sees in the dream the eclipse of the sun or the moon or their falling on the ground.

125 Having got the palm of the hand and the sole of the foot washed and having got the red lac pasted, if it soon fades away after applying the heat, know that his life would be for seven days.

126 There is no room for doubt that he lives but for a month who is led, in the dream, by black people, after having dragged him from the house.

127 He lives for twenty days, who in the dream is cut off with a weapon or dies through it or goes in the lower world.

128 He, who is as good as a dead man, lives, verily, for a month, if in the dream he is led dancing to the southern direction having bound (or placed) red flowers.

129 He lives, indeed, for a month, if in the dream he falls in a pit filled with blood, fat, pus, skin, ghee or oil.

130 Thus is told the meaning (or the interpretation) of dreams as related by the learned men of ancient times. Now pay attention to the Direct Riṣṭa which is being now described.

131 That ill-fated evil sign is, doubtless, called a Direct Riṣṭa in the case of him by whose sight it is seen indeed.

132 He dies shortly who sees here all the directions greenish. He lives for three days who calls white, yellow.

133 The death of that man, who never feels the good smell even though his humours are at par, is said to be taking place unfailingly in course of a week.

134 Death is stated to take place immediately in the case of one, by whom the moon or the sun is not seen; (and) indeed, (of one) who walks like a Meru, throws his mouth wide open and exhales a cold breath.

135 So is narrated the Direct Riṣṭa. (Now) hear the Indirect Riṣṭa which is being described. It is also, as a rule, of two kinds as stated by various scriptures.

136 Know that the first Indirect Riṣṭa described by the best of the thinkers is stated to be with regard to the body and the second with regard to the seeing of water etc.

137–138 See his auspicious body having washed and besmeared it with sandal-wood paste mixed with camphor and having invested it with the mantric power of Oṃ hrīṃ lāhvāya lakṣmīṃ svāhā. It is said by the excellent amongst saints that he lives for six months to whose whole body the flies stick constantly.

139 It is said in the *Maraṇakaṇḍikā* (a treatise on death) that he, who does not hear even the noise of his body (?) or does not feel even the scent of the lamp, lives for seven days.

140 It is told that the death is imminent in the case of one who does not see the sun or the moon, who says that the white flowers are red and who does not see the tall shadow.

141 He lives for seven days whose tongue does not discharge water, does not feel the taste, or whose body does not experience touch and who puts his hand on private parts.

142 He, who sees a different colour in a (burning) lamp's flame as well as who does not see the shadow of his own body in southern direction, indeed, is as good as dead.

143 If a sick person, who sees his face in knee-deep water having uttered spells, does not find it in due order, he lives, verily, for six months.

144 Having himself cleaned a beautiful vessel of fine copper containing oil and invested it with the mantric power, he should see his face in the evening.

145 Having covered the vessel with the divine garment he should himself mutter the sacred formula with the jasmine flowers.

146 He should sleep on the ground observing celibacy (that night) and distribute milk. (Then) in the morning having kept (it in front) the sick man should again see it.

147 If the sick man does not see, indeed, his face in the midst of oil, he lives for six months. This is the twofold Indirect Riṣṭa.

148 Listen to the Riṣṭa, through a question, referred to merely incidentally, which is distinguished with various types and which is discussed with a view consistent with scriptures.

149 (The knowledge of) the Riṣṭa through a question is of eight kinds. It may be through a finger, a red resin, a yellow pigment, a question, letters, syllables, horoscope and lagna.

150 There is no doubt that a *mantra* (Oṃ hrīṃ arhaṃ namo arahantāṇaṃ hrīṃ avatara avatara svāhā). is accomplished, if it is uttered hundred and eight times with the excellent jasmine flowers before Jina Vardhamāna.

151 Having charged hundred times the forefinger of the right hand with the mantric power, place it on the eyes. Where is the necessity of saying much?

152 Then show the ground. If he sees the disc of the sun on the ground, he lives for six months. The question through a finger is thus described.

153 Having muttered the *mantra* hundred and eight times on a ground overspread with the cow-dung of a one-coloured cow, one should charge hundred times the red resin contained in an excellent vessel of bell-metal.

154 One should anoint the hands, feet etc. of the sick person, having washed them first...............

155 Imagine the days, months and years, having washed the hands of the sick person first with the cow's urine and then with milk.

156 Imagine fifteen on the left hand and fifteen on the right hand; imagine bright half on the left and dark half on the right.

157 Imagine the days of fortnight on the fingers of both the hands. One should contemplate carefully what is manifest on the lines.

158 Having cleaned the pair of hands with the bright, yellow pigment, charge it hundred times with the mantric power and (then) see it.

159 That man lives for as many days, months and years as there are black dots on the joint of the hand.

160 When one asks regarding a sick person, having set aside that question, let a (fresh) question be put (by him), having (first) uttered in his mouth this *mantra* (Oṃ hrīṃ vada vada vāgvādini satyaṃ hrīṃ svāhā).

161 Having doubled all the letters and quadrupled the prosodial instants let the total be divided by vowels. He dies, if a remainder is even; and lives, if it is odd.

162 All the letters should be divided into two parts and then again they should be divided by fourteen. (The sick man in question) lives, if the remainder is odd and dies, if it is even or a zero.

163 There are (eight) groups, (namely), *A, K, C, Ṭ, T, P, J,* and *S*. All the Āyas such as *Dhaya, Aggi, Sīha, Sāṇa, Vasaha, Khara, Gaya,* and *Ḍhaṅkha* are to be distributed among these.

164 According to scriptures, all the Āyas should be divided, as a rule, into four groups, namely, *Jaliya, Āliṅgiya, Daḍḍha* and *Santa.*

165 Put all the Āyas in a straight line, the respective order being *Aliṅgiya, Daḍḍha, Jaliya* and *Santa.*

166 All the Āyas beginning from *Ḍhaṅkha* and ending in *Sāṇa* are certainly to be known as having the foot (in the form of a zodiacal sign).

167 The zodiacal sign called *Aries* should be placed below *Gaya* and *Vasaha.* It is to be so understood further on. There are, verily, twelve zodiacal signs beginning with *Aries* and ending in *Pisces.*

168 It is said that the zodiacal sign called *Aries* has *Assiṇi, Bharaṇī* and *Kittiya* as its quarters. It is so, further on, upto the last lunar mansion called *Revai.*

169 There is no doubt that a sick man dies, if all the Āyas are *Daḍḍha* or *Jaliya*; he does not live if all are (also) *Aliṅgiya*; and he lives, if all are *Santa*.

170 Having placed the milk of a one-coloured cow in an earthen vessel, throw an equal amount of the powder of *Kavittha* (Ferona Elephantum) over it.

171 His soul becomes steady at the time of dawn, soon after he finishes over it hundred and eight recitals of the *mantra* called *Paṇhasavaṇa*.

172 Let omens be seen in the forest as well as in the city; let words also be heard, according to various scriptures, as it is described by ancient teachers.

173–174 (The sight of) a black jackal, a crow, a horse, a crane, a heron, a swan, a duck, a kite, a parrot, a crowd of bats, a flying fox, a covey of pigeons, a skulk of jackals, a white water-snake on the left prolongs sick man's life. If they are on the right and making a noise, they always indicate his death.

175 If an owl, a cock, a *Ḍheṅka*, a *Bappīha*, a mungoose, a francoline partridge or a deer is on the left and making a noise, it destroys the life of a sick person.

176 It is not good, if any one of these is seen, namely, a vulture, an owl, a *Bhāraṇḍa* (a fabulous bird), a myna, a ram, a tiger, a rhinoceros, or a rabbit.

177 It indicates a sure death, if a crow, a dog, a donkey, or a bull is making a noise on the right in the midst of townsmen (?).

178 The sight of a buffalo, a dead body, a menstruating woman, a weeping crowd as well as a serpent, a rat, a cat, or a hog indicates death.

179 It is declared by the best amongst seers that all should avoid in this world the sneezing of a horse, an elephant, a cow, a man as also of a dog and others.

180 The Word is twofold; (one is) divine and (the other) natural. Listen to the exposition of a divine word which is being told.

181 Let one, who has washed his body and dressed himself in extremely white garments etc. hear the auspicious or the inauspicious word, like a second person.

182 Having taken the image of Ambā and having washed, anointed and worshipped it, one should place it under (his) left arm, covering it with white cloth.

183 At the end of the first watch of the night or at the time of dawn, let one move through the city, muttering this *mantra* (Oṃ hrīṃ ambe kūṣmāṇḍi brāhmaṇi devi vada vada vāgīśvari svāhā).

184 Take into consideration that which one first utters (whether it is) good or bad. There is no doubt that he lives, when (the first word is) auspicious and dies, when (it is) inauspicious.

185 The divine Word has been described. I now talk of natural Word which (may also be) either good or bad. Enough of prolixity. Let it be heard according to the scriptures which have their origin in the *Puvvas.*

186 The names of *Arhats* and the like and of gods as well as the words like *siddhi* (accomplishment), *buddhi* (intellect), *jaya* (victory), *vṛddhi* (prosperity), *indu* (moon) and *rājā* (king) are all auspicious words.

187–188 The words which are inauspicious here in this world, such as, destroyed, broken, dead, fallen, torn, departed, rotten, eaten, base, bitten, black, killed, powdered and bound are also so considered by those well versed in the scriptures dealing with the knowledge of words.

189–190 A sound or a sight (as the case may be) of an umbrella, a banner, a water-pot, a conch, a kettledrum, a king, a monk, a jasmine flower, a white garment, white mustards, sandal-wood, curds, a young lady with a son, a harlot, birthday celebrations of a son or a festival connected with god (?) indicates happiness.

191–192 A sound of the destruction of a horse, an elephant, a bull, a cart, a chariot, the staff of an umbrella or a banner, an elephant, a shop, an image of a temple, a fort, a towngate, a sword, or a dagger or the word 'broken' or the word 'stung' is not for good. This is called (the knowledge of portentous events) through "words" by the saints who are proficient in answering questions.

193 Let one, having become clean in body, in a manner described before, anoint with the bright yellow pigment (prepared from the urine or bile of a cow) having washed his hands. There is no room for doubt (regarding this).

194-195-196 Let him keep his folded hands before the tip of the nose, having washed (the body) in a lonely place on a clean piece of ground, having assumed a posture called *Paliyanka* on a seat and having stationed the sight on the tip of the nose. Think of the bright half on the left hand and of the dark half on the right as well as fifteen days on the joints of the fingers. Imagine on them the letter *H*.

197 ....One should know that fortnight through the excellent method of collyrium.

198 That is the date (of his death) which is indicated by the joint on which the letter *H*, appearing black, falls. This is so said in the description of the Riṣṭa through letter.

199 Having dressed himself with white garments etc., having himeslf washed his own body and having taken milk, let him sleep on the ground observing celibacy.

200 Let him sleep on the bed which is in the form of a white sheet of cloth, having thought in his mind about the work and having (first) muttered, hundred and eight times, the (following) *mantra* (designated as) *Suggīva:* Oṃ namo bhagavade suggīvassa paṇhasavaṇassa kamale kamale vimale vimale vipule vipule udara devi satyaṃ kathaya satyaṃ kathaya itimiti pulindini svāhā.

201-202 Then at the time of dawn, aften an hour and twelve minutes have passed, mutter as said by the excellent amongst saints twenty-one times the *mantra* styled *Suggīva* having first uttered for twenty-four minutes the *mantra* called *Parameṭṭhi*.

203 On a clean piece of ground and on a board let three straight lines be drawn without a stop.

204-205 Thus eight horizontal lines are to be obtained intercrossed by eight vertical lines. Put the first line from the left to the right having noted the first, the middle and the last. There are eight *Āyas* e.g. a *Dhayāya*, *Dhūmāya Sihāya*, *Sāṇāya*, *Visāya*, *Kharāya*, *Gayāya*, and *Vāyasāya*.

206 How can a *Rukkhāya* (?) on a *Sihāya* or a *Visāya* be considered auspicious? There is no doubt that it is (to be considered) auspicious, if it is found on others.

207 Know that a *Dhūmāya* on all the other *Ayas* indicates, in all undertakings, destruction, bondage, disease, grief, loss of wealth, fear or ruin.

208 A *Sīhāya* on a *Dhayāya* is for good and on a *Dhūmāya*, it prognosticates death; on any other *Ayas*, it indicates cruel things.

209 A *Sīhāya* on a *Dhūmāya* and a *Dhayāya* shows profit and on a *Vāyasāya*, it points to death. A *Sāṇāya* on a *Dhayāya* is good; while on others, it is mediocre.

210 A *Visāya* is auspicious on a *Dhayāya* and a *Dhūmāya*, while on a *Sīhāya* it brings about death. On the remaining *Āyas*, it foretells an event of a mixed character.

211 A *Kharāya* on a *Gayāya*, *Dhūmāya* and *Sāṇāya* gives good; it is for death on a *Sīhāya* and mediocre on the remaining.

212 A *Gayāya* on a *Sīhāya* and *Dhayāya* gives life and wealth. It is said by the ancient seers that it is mediocre on the remaining.

213 A *Vāyasāya* is said to be good on a *Durayāya (?)* *Sīhāya*, *Dhūmāya* and *Dhayāya*; on a *Sāṇāya*, it brings about destruction and on the remaining it is mediocre.

214 One has not to go if the *Ayas* are *Ruddha*; on the contrary, he, who has gone to some other land, returns. He dies soon if the *Ayas* are *Ruddha* and of the same but inimical category.

215 A profit follows if a particular *Aya* is on the *Aya* of the same and friendly category. *A Sīha* and a *Gaya* are friendly to a *Dhaya* and a *Dhaya* is friendly to a *Sīha* and a *Gaya*.

216 A *Sāṇa* and a *Khara* are the friends of a *Dhūma*. A *Visa* and a *Dhūma* are the friends of a *Khara* and a *Sāṇa*. A *Dhūma* and a *Dhaya* are the friends of a *Vāyasa*, while all the remaining *Ayas* are friendly to him.

217 A *Dhūma* is a friend of a *Sīha* and a *Dhaya*. A *Vāyasa* and a *Sāṇa* are the friends of a *Khara* and a *Visa*. It is said by the best among saints that a *Gaya* is a friend of a *Sīha*.

218 .... Having known (thus), (you) predict. Where is the necessity of saying much on this point?

219 The death of a sick man follows if the *Ayas* are *Ruddha* and if the *Ayas* of the inimical category are behind; The disease of the sick person goes on increasing, indeed, if the *Ayas* of the hostile category are in front.

220 Having placed nine dots three times on a fine piece of ground, put the natal constellation (of the sick person) in the beginning.

221 Put (there) the constellation of conception which is thirteenth from the natal canstellation as well as the constellation of the name.

222 It is said by Durgadeva that he dies undoubtedly if the three types of his constellations are clearly pierced by malefics.

223 Constellations beginning with *Assiṇī* are to be placed there, indeed, in the *Bhuaṅgacakka* also. He dies soon if the malefics happen to come in both the mouth and the tail of the *Ṇāḍī*.

224–225 Put the constellation of Saturn in the mouth of the *Saṇicakka*. Put four constellations on the right arm and six on the feet. There again put wisely, indeed, four on the left arm, four on the heart, two in each eye, two on the head and two on private parts.

226 Misery, gain, journey, insult from all, misery, happiness, love, acquisition of money (will result respectively) and also death, if it is in conjunction with malefics.

227 There are eight groups, namely, *A*, *K*, *C*, *Ṭ*, *T*, *P*, *J*, and *S*. Names originate from these. The respective order of five vowels is *A*, *I*, *U*, *E*, and *O*.

228 The first day of the fortnight, the second, the third, the fourth and the fifth are respectively known as the *Nandā, Bhaddā, Jayā, Rittā and Puṇṇā.*

229 The air of the name is, indeed, of five types, namely, the *Udida, Bhamida, Bhāmida, Sañjhāgaa* and *Atthamia.*

230 The air of the birth is to be known from the constellation (of birth); so also the air of the constellation of conception. According to scriptures the air is known to be lasting for seventy-two days.

231 It is said by those well up in scriptures that the air styled *A* rises in the months of *Kattiya, Māyasira* and the (first) twelve days of the the month of *Pusa*.

232 The air styled *I* is seen, by the omniscient, rising in the (remaining) eighteen days of *Pussa* as well as in the months of *Māha* and the (first) twenty-four days of *Phagguṇa*.

233 The air called *U* rises in the (remaining) six days of *Phagguṇa*, the whole of *Citta* and *Vaisāha* as well as in the (first) six days of *Jiṭṭha*.

234 The rising of the air named *E* takes place in the (remaining) twenty-four days of *Jiṭṭha*, the whole of *Asāḍha* and the (first) eighteen days of *Sāvaṇa*.

235 The rising of the air designated *O* is known to be taking place in the (last) twelve days of the bright half of *Sāvaṇa* and the whole of *Bhaddavaya* and *Assajuya*.

236 The air regarding a zodiacal sign is to be known undoubtedly in this way beginning with *Libra* respectively in accordance with the transition of the sun.

237 Know that there are constellations, zodiacal signs, groups and the dates. If all of these five (?) are pierced by wicked planets, he does not live on this earth.

238–239 In the *Avakahaḍācakka*, the vowels are to be carefully put in the corners and twenty-eight constellations in four directions etc. The respective order of the letters to be placed there is this:–*A, Va, Ka, Ha, Ḍa, Ma, Ṭa, Pa, Ra, Ta, Na, Ya, Bha, Ja, Kha, Ga, Sa, Da, Ca* and *La*. Then all the zodiacal signs beginning with *Aries* and all the days of the fortnight beginning with the *Nandā* are to be placed.

240 Thus the *Avakahaḍācakka* is described with a view consistent with scriptures. Listen to the description of the Ascendant at the time of putting a question.

241 At the time when a messenger puts a question, if the Acendant is aspected or associated by the malefics, he, who is attacked with a disease, dies. In the case of a work, it is frustrated, if it is so.

242 If the moon is in the eighth house aspected by or in conjunction with malefics, predict that he, who is overtaken with a disease, dies.

243 Having to live very little in this world, I now describe severally the days of each constellation as told by ancient sages. Enough of prolixity.

244 There are ten days in *Assinī*, many in *Bharaṇī*, seven in *Kattiyā* and five in *Rohiṇī*.

245 There are ten days in *Migasira*, and many in *Addā*; know that there is a fortnight in *Puṇavvasu* and there are ten days in *Pussa*.

246 Many days are said to be in *Asilesā* and a month in *Mahā*, seven days in *Puvvaphagguṇī* and twenty-one in *Uttarā*.

247 (If one gets a disease) in *Hattha*, (it remains) for eleven days; in *Cittā*, for one day; in *Sāī*, for seven days and in *Visāhā*, for ten days.

248 (Know that if one is attacked with a disease) in *Aṇurāhā*, (it persists) for twenty days; in *Jiṭṭhā*, for many days; in *Mūla*, for twenty-four days and in *Puvvāsāḍhā*, for one day.

249 (Know that if one drifts into disease) in *Uttarā*, (the disease goes on) for ten days; in *Savaṇa*, for five days; in *Dhaṇiṭṭhā*, for a fortnight and in *Sayabhisā*, for twenty days.

250 (If one falls a prey to a disease) in *Puvva Bhaddavaddā*, (the disease continues) for many days; in *Uttarā*, for twenty days; and twenty-one days are said to be in *Revai*.

251 If one acquires a disease in the aforesaid constellations, it lasts for the aforesaid duration. Where is the necessity of saying much on this point?

252 He lives for the stated number of days even if he is in knowledge of the coming evil and if he fasts unto death, he lives, then, also for the same duration.

253 This treatise, dealing with all the portentous phenomena, was composed in an outline, in course of three days, with a standpoint just in keeping with various scriptures.

254 Victory be to Samyamadeva who has subjugated egoism and who is a chief of the monks here in this world. And also to Samyamasena who is his *Guru* as well as to Mādhavachandra who is the *Guru* of the latter.

255 The treatise entitled the *Riṭṭhasamuccaya* is composed, with the directions of Samyamadeva, by Durgadeva, basing it on many other scriptures.

256 Let him, who is an expert in the scriptures dealing with the signs of death, publish (it) correcting clearly on this earth what is said against the traditional knowledge out of ignorance or arrogance.

257 There lived here on this earth a lord of monks named Samyama whose intellect was rendered logical by his studies of the six systems of philosophy and logic, who was well versed in the science of almanac and words, who had completely mastered politics, who was a lion to the elephants in the form of disputants and who had gone through the canon which is just like an ocean with endless shore.

258 This compendium, which is full of great significance, was, indeed, composed by Durgadeva, who was of a lovely character, whose intellect was purified by the water of knowledge, who had obtained success everywhere in the country, who was engaged in enlightening people, who had fully known the scriptures, who was famous, who had resorted to the lord of learning and who was of pure intellect.

259 Let the famous treatise of Durgadeva remain renowned on this earth as long as the religion containing decisive statements taught by Jina is progressing in this world; as long as there is a mountain called Meru with desire-yielding trees; as long as there is (this) earth possessed by the kings; and as long as there are moon, sun and a cluster of stars.

260-261 This was composed on the eleventh of the bright half of *Sāvaṇa*, when the moon was in the constellation called *Mūla*, in the year 1089, in *Kumbhanayaraṇaa*, when *Lacchinivās* was ruling, in a pleasant temple of *Santināha* which is a place of happiness for the monks and the laity fit to get emancipation.

NOTES

N. B. Figures on the left indicate numbers of the stanzas.

1 रिट्ठाइं—Portentous phenomena foreboding misfortune and death. Broadly speaking these include omens as well as other mystic devices which are briefly referred to in this treatise, namely, *upaśruti*, *chāyā*, *nāḍī*, *svapna* etc. Lexicographers define the Riṣṭa thus :—

रोगिणो मरणं यस्मादवश्यंभावि लक्ष्यते ।
तल्लक्षणमरिष्टं स्याद्रिष्टमप्यभिधीयते ॥

The following definition based on the etymological sense अरिवत् त्रासयन्तीत्यरिष्टानि is found in the commentary of Vācaspati on the *YS* (App. VII). Regarding the earliest origin of the doctrine of omens and portents Weber in his *History of Indian Literature* says "The doctrine of omens and portents was with the Indians intimately linked with astrology from the earliest times. Its origin may likewise be traced back to the ancient Vedic, nay, probably to some extent even to the primitive Indo-Germanic period. It is found embodied, in particular, in the literature of the *Atharvaveda* as also in the *Gṛhyasūtras* of the other Vedas. A prominent place is also accorded to it in the *Saṃhitās* of Varāhamihira, Nārada etc and it has, besides, produced an independent literature of its own". (Eng. trans., 1882, p. 264). The same author in the same book further remarks :—

"The fifth book (or the sixth adhyāya) has quite a peculiar character of its own and is also found as a separate *Brāhmaṇa* under the name of *Adbhūta Brāhmaṇa*; in the latter form, however, with some additions at the end. It enumerates untoward occurrences of

daily life, omens and portents along with the rights to be performed to avert their evil consequences. These afford us a deep insight into the condition of civilization". (p. 69.)

The *Upanishads, SBE,* Vol. I also allude to omens and dreams foreboding death (pp. 261–263). The *Gaina Sūtras, SBE,* Vol. 22 enumerate the science of omens and portents as the last of the seventy-two sciences (p. 282).

PISCHEL in his *Vedische Studien* hints at this science by observing "When he sees lightning in a cloudless sky, let him know that it is so" (I, 112).

The *Kauśika Sūtra* which is the sole existing ritual Sūtra of the *Atharvaveda* also refers, in the thirteenth and the fourteenth Adhyāyas to a variety of omens and portents (p. 152).

The *Arthaśāstra* of Kauṭalya (Trans. Shamashastri, Mysore, 1929) indirectly brings in the subject of omens and portents when it mentions "When the nail of the little finger, nimba, Kāma, madhu, the hair of a monkey and the bone of man, all wound round with the garment of a dead man is buried in the house of or is trodden by a man, that man with his wife, children and wealth will not survive three fortnights" (p. 423).

Dr. PUSALKER in his monumental work states "Belief in magic, amulets, omens etc. is found among the vedic Indians also in common with all the ancient people of the world." (*Bhāsa – a study:* By Dr. A. D. PUSALKER, M. A., LL. B., Ph. D., Meherchand Lachhmandas Prākrit and Sanskrit Series, Vol. VII. 1940, Lahore, page. 444). The same book further mentions there "Dreams and omens were interpreted by royal astrologers and their directions were followed".

Prof. D. KOSAMBI in his letter of Feb. 7, 1941 writes to me "There is not much about Riṣṭas and omens in the Pāli literature. There is a mention of some of these in the first Sutta of the *Dīghanikāya* forbidding the Bhikkhus to indulge in their practice. In one of the Jātakas, star-reading is ridiculed". Prof. P. V. BAPAT also in his postcard of Feb. 9, 1941 informs

me to the effect that some references may be found regarding the Rṣṭas in the *Suttanipāta* (edited by him) as well as in his article in the Sir Ashutosh Mukerjee Memorial Volume. I have attached in the Appendix a passage from the *MP* (SBE, Vol. 36, pp. 157–162) just describing the phenomenon of Dream and its implication (App. VIII). But it is clear that there is not much material to be found in the Buddhist literature regarding this occult science.

It is the Jain literature rather than the Buddhist that abounds in references to this mystic science of omens and portents. The earliest reference to the *Aṣṭāṅganimitta* which predicts good or bad and is in a way a branch of the *Riṣṭaśāstra* is found in the *Ācāravastu* of the third chapter of the ninth *Pūrva* of the *Dṛṣṭivāda* according to the *Nāyādhammakahāo* (The canonical books all referred to are the Āgamodaya Samiti Editions), (I, 1), the *Bhagavai* (11, 11; 15, 1;) and the *Sūagaḍa* (1, 12, 9). *SBE*, Vol. 22 considers it as the last of the seventy–two sciences. The *Ṭhāṇaṅga* (काले कालणाणं, 10th ṭhāṇa), *the Aṇuogadāra* (कालं कालणाणी जाणइ वेज्जयं वेज्जो, १४८) and the *PSU* (1238) passingly refer to this. The *Samavāya* (47) and the *Paṇha* (1, 4) allude to it while describing the *Utpāta* etc. The commentary on the *Uttarajjhayaṇa* takes note of the signs and symptoms foretelling good as the following stanzas will show :—

सिरफुरणे किर रज्जं पियमेलो होइ बाहुफुरणंमि ।
अच्छिफुरणंमि अ पियं अहरे पियसंगमो होइ ॥

(com. on the 8th chap.).

चक्खुसिणेहे सुभगो दंतसिणेहे अ भोयणं मिट्ठं ।
तयनेहेण य सोक्खं नहनेहेण होइ परमधणं ॥

(com. on the 15th chap.).

So far as non-canonical literature is concerned, Haribhadra in the *Vyavahārakalpa* and Hemacandra in the *YS′* predominently mention it. This remark is illustrated by the following stanzas :—

पुरुषेणाथवा नार्या द्रष्टव्यं न कदाचन ।
चन्द्रबिम्बं निशि शुक्लचतुर्थीसम्भवं किल ॥

(व्यवहारकल्प)

नक्षत्रस्य मुहूर्त्तस्य तिथेश्च करणस्य च ।
चतुर्णामपि चैतेषां शकुनो दण्डनायकः ॥
(व्यवहारकल्प)

In the *Lagnaśuddhi* also, Haribhadra deals with this by making statements on आलिङ्गित, दग्ध etc. Ratnaśekhara in the *Dinaśuddhi* and Jñānasāgara in the *Ratnacūḍakathā* make occasional observations on this science. The *Nidānamuktāvali* of Pūjyapāda makes some interesting allusions as will be seen from the following ślokas :-

रिष्टं दोषं प्रवक्ष्यामि सर्वशास्त्रेषु सम्मतम् ।
सर्वप्राणिहितं दृष्टं कालारिष्टं च निर्णयम् ॥
पीत्वा जलं यस्य न याति तृष्णा भुक्त्वा भृशं न क्षुदुपैति यस्य ।
शक्तिक्षये वाऽथ सुवर्णनासा मासेऽष्टमे तस्य हि कालमृत्युः ॥
खण्डं भवेद्यस्य पदं कदाचित् पंकांकिते वा भुवि पांसुलेपात् ।
ते सप्तके मासि विहाय सर्वं प्रयांति याम्यं सदनं मनुष्याः ॥

The *DP* clearly mentions the निमित्त and its efficacy as is borne out by the following gāthās :-

न निमित्ता विवजंति न मिच्छा रिसिभासियं ।
दुद्दिट्ठेणं निमित्तेणं आदेसो उ विणस्सइ ॥ ६९ ॥ ११५ ॥

× × × × × ×

निमित्ते कित्तिमे नत्थि निमित्ते भावि सुज्झए ।
जेण सिद्धा वियाणंति निमित्तुप्पायलक्खणं ॥ ७४ ॥ १२० ॥

In addition to these there are so many references in the *VRS'*, *ĀS*, *Vivekavilāsa*, *Nāracandra Jaina Jyotiṣ* and the *Tribhuvanasāra* that it is needless to multiply instances here. I have thus tried to give the meaning of the Riṣṭas in general as well as the earliest reference to the Riṣṭa as found in the three prominent schools of Indian thought, namely, Vedic, Buddhist and Jaina. For its origin and development and for its conception according to Non-Indian schools of thought the readers are requested to refer to parallel passages in the Appendix and to the Introduction.

The stanza is an example of मुखविपुला.

2 जोणीसु—groups or classes which are eighty-four lacs in number.

नवरि—नवरि, नवरं and नवर–all these three mean 'merely' when they are used adverbially. See *PV*, 2, 187.

4 वसणअभिभूओ—attacked by adversities. वसण means 'addiction' also. Vide infra St. 5. To meet the metrical

exigency, the Saṁdhi between वसण and अभिभूओ is avoided. It is allowed by Hemacandra. See *PV*, 1, 5.

पमाय has a positive sense and means negligence.

चउकसाएहिं—a quaternary of evil emotions, such as, anger, ego, deceit and greed. Of all evil emotions, it is these four which draw the Karmic particles towards the soul rather more effectively.

5 एदाइं is a form with a S'aurasenī influence. See *PV*, 4, 260.

7 There are five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four diseases.

8 The senses are five, namely, eye, ear, nose, tongue and skin. Their objects are also, respectively, sight, sound, smell, taste and touch.

10 भिगुवादेहि—Compare the following stanzas of the *PSU*:-

छउमत्थमरणकेवलिवेहायसगिद्धपिट्ठमरणं च ।
मरणं भत्तपरिन्ना इंगिणि पाओवगमणं च ॥ १००७ ॥
× × × × × ×
गिद्धाइभक्खणं गिद्धपीठउब्बंधणाइ वेहासं ।
एए दोन्नि अवि मरणा कारणजाए अणुन्नाया ॥ १०१६ ॥

टीका:—'उब्बंधणाइ वेहास'मिति उद् ऊर्ध्वं वृक्षशाखादौ बन्धनमुद्बन्धनं तदादौ यस्य तद्गिरिभृगुप्रपातादेरात्मनैव जनितस्य मरणस्य तदुद्बंधनादि ॥

11 जुदी—a form with a Śaurasenī peculiarity.

12 अहिंसलक्खट्ठे—अहिंसा is shortened into अहिंस. The *PV* permits it. See 1, 4. अहिंसा is the one and the first of the three main constituents of the धर्म. cf. धम्मो मंगलमुक्किट्ठं अहिंसा संजमो तवो । देवा वि तं नमंसंति जस्स धम्मे सया मणो ॥ १ ॥ *Desveāliaṇijjutti* (Ed. Prof. K. V. Abhyanker, M. A., 1932, Ahmedabad).

संलेहणा—It means "thinning". It is twofold, external and internal. It is बाह्यसंलेखना if it refers to body and आभ्यंतरसंलेखना if it does to कषायs which are four as said before. The *PSU* has the following to say on that:-

चत्तारि विचित्ताइं विगई निज्जुहियाइं चत्तारि ।
संवच्छरे य दोन्निउ एगंतरियं च आयामं ॥ ८७५ ॥
नाइविगिट्ठो य तवो छम्मासं परिमियं च आयामं ।
अवरे वि य छम्मासे होइ विगिट्ठं तवोकम्मं ॥ ८७६ ॥
वासं कोडी सहियं आयामं कट्टु आणुपुव्वीए ।
गिरिकंदरं व गंतुं पाओवगमं पवज्जेइ ॥ ८७७ ॥

टीकाः—संलेखना आगमोक्तविधिना शरीराद्यपकर्षणं । सा च त्रिविधा—जघन्या षाण्मासिकी मध्यमा संवत्सरप्रमाणा उत्कृष्टा तु द्वादश वर्षाणि ॥

The *DP* also refers to it in the following way :-

एवं सरागसंलेहणाविहिं जइ जइ समायरइ ।
अज्झप्पसंजुयमई सो पावइ केवलं सुद्धिं ॥ १८७ ॥ १४२२ ॥

× × × × × ×

पोराणयं च कम्मं खवेइ अन्नन्नबंधणायाइं ।
कम्मकलंकवल्लिं छिंदइ संथारमारूढो ॥ ३११ ॥ १५४६ ॥

14 अणसणेण—It may be temporary or one, lasting unto death. The *PSU* describes it as under :-

अणसणमूणोअरिआ वित्तीसंखेवणं रसच्चाओ ।
कायकिलेसो संलीणया य बज्झो तवो होइ ॥

टीकाः—अनशनमाहारत्याग इत्यर्थः । तत्पुनर्द्विधा-इत्वरं यावत्कथिकं च । तत्रेत्वरं परिमितकालं । तत्पुनः श्रीमहावीरतीर्थे नमस्कारसहितादि षण्मासान्तं, श्रीनाभेयतीर्थे संवत्सरपर्यन्तं, मध्यमतीर्थकरतीर्थे त्वष्ट मासान् यावत्, यावत्कथिकं पुनराजन्मभावि, तत्पुनश्चेष्टाभेदोपाधिविशेषतस्त्रिधा, यथा पादपोपगमनं, इंगितमरणं, भक्तपरिज्ञा चेति ॥

15 आराहणपडायं is a particular type of penance which is very complex and technical in nature. The *DP* defines it in the following fashion :-

संसाररंगमज्झे धिइबलवसा य बद्धकच्छाओ ।
हंतूण मोहमल्लं हराहि आराहणापडागं ॥ १२९ ॥ २६२ ॥

× × × × × ×

धीरपुरिसेहिं कहियं सप्पुरिसनिसेवियं परमघोरं ।
उत्तिण्णोमि हु रंगं हराभि आराहणापडागं ॥ ३१२ ॥ १५४७ ॥
धीर! पडागाहरणं करेहि जह तंमि देसकालम्मि ।
सुत्तत्थमणुगुणिंतो धिइनिच्चलबद्धकच्छाओ ॥ ३१३ ॥ १५४८ ॥
चत्तारि कसाए तिन्नि गारवे पंच इंदियग्गामे ।
जिणिउं परिसहसहे हराहि आराहणापडागं ॥ ३१४ ॥ १५४९ ॥
न य मणसा चिंतिज्जा जीवामि चिरं मरामि व लहुंति ।
जइ इच्छसि तरिउं जे संसारमहोअहिमपारं ॥ ३१५ ॥ १५५० ॥
जइ इच्छसि नीसरिउं सव्वेसिं चेव पावकम्माणं ।
जिणवयणनाणदंसणचरित्तभावुज्जुओ जग्ग ॥ ३१६ ॥ १५५१ ॥
दंसणनाणचरित्ते तवे य आराहणा चउक्खंधा ।
सा चेव होइ तिविहा उक्कोसा मज्झिमजहण्णा ॥ ३१७ ॥ १५५२ ॥

परिसहे—troubles encountered by an apprentice on the path leading to salvation. They are twenty-two in number. The *TAS* enumerates them as below :-

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परीषहाः ॥ ८ ॥

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्या-
निषद्याशय्याक्रोशवधयाचनालाभरोगतृणस्पर्श-
मलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि ॥ ९ ॥
(9th Adhyāya)

प्रज्ञाज्ञानादर्शनानि is to be split up as प्रज्ञा + अज्ञान + अदर्शन.

16 वरमरणकंडियाए—The *Maraṇakaṇḍikā* is a small treatise, by an earlier writer, dealing with omens and portents (See *Anekānta*, Ed. Pt. Jugalakishore, 1941). It has been largely drawn on by Durgadeva in composing the *Riṣṭasamuccaya*.

21 मइंदि is a Śaurasenī form.

22 दु is a Śaurasenī indeclinable for तु.

25 ज्झडप्प is a Deśya word meaning swiftness. The Gujarātī word झडप is derived from it.
चड्ड is also a Deśya word and means motion. The word चाल्य in Gujarātī supports the inference.

26 लहुं is adjective here and means "immediate".

36 धिदिणासो and सदिणासो—The द् for त् is a Śaurasenī peculiarity. I have preferred the reading सदि to सुइ as it was supported by the *YS'* (App. XIII).

37 नियजीहा has no case-terminations perhaps because of the Apabhraṁśa influence.

43 उदर is purely a Śaurasenī form of the Skt. अवतर. The Mantras have been kept in the chāyā as they are in the original.

49 उत्तमदुमं—It can be better taken to mean a tree in a proper condition.

51–52 Compare these statements of the *Riṣṭasamuccaya* with those of the *YR* (App. XIV) and the *KJ* (App. XV). छत्ति of the text should be read as छ and त्ति meaning thereby 'six and three'. In the chāyā also it should be rendered by षट्त्रीन् and not by षडिति.

56 We get here an instance of gaṇafusion.

62 रिट्ठाऊ—This is an attributive compound serving as an adjective to स which is understood there in the stanza.
लहुमच्चू—This is also an attributive compound. लहु has the sense of "premature" here. The compound has an adjectival sense qualifying गेहं. It should be noted here that लहु as a separate word is used in the text both as an adverb and as an adjective.

63 The author can be justified if we take the metre employed to be गीति, also called उद्गाथ. Then the **stanza** is not at all defective metrically.

64 लहुमरणं is a Karmadhāraya compound where लहु means "imminent or fast approaching".

65 अहखंडं is a Tatpuruṣa compound and means a part of the day.

66 पुरिससारिच्छं apparently means "having the figure of a man".

70 मंतेवि is an Apabhraṁśa gerund. See *PV*, 4, 440.

71 सव्वंगो means the same thing as is meant by पूर्णाङ्गः. He should not be devoid of or defective in any of the limbs.

78 लहु is here used adverbially.

88 अहवइ is purely an Apabhraṁśa word for अथवा. This form is abundantly used in the *Kumārapālacarita* (Bombay Sanskrit Series, 1900). See *PV*, 4, 419.

95 छायापुरिसं—For comparision and contrast I have given below a passage from the *S'ivamahāpurāṇa* (*Umāsaṁhitā*), chap. 28.

देव्युवाच—देवदेव महादेव कथितं कालवञ्चनम् ।
शब्दब्रह्मस्वरूपं च योगलक्षणमुत्तमम् ॥ १ ॥
कथितं ते समासेन छायिकं ज्ञानमुत्तमम् ।
विस्तरेण समाख्याहि योगिनां हितकाम्यया ॥ २ ॥

शंकर उवाच—शृणु देवि प्रवक्ष्यामि छायापुरुषलक्षणम् ।
यज्ज्ञात्वा पुरुषः सम्यक् सर्वपापैः प्रमुच्यते ॥ ३ ॥
सूर्यं हि पृष्ठतः कृत्वा सोमं वा वरवर्णिनि ।
शुक्लाम्बरधरस्स्रग्वी गन्धधूपादिवासितः ॥ ४ ॥
संस्मरन्मे महामन्त्रं सर्वकामफलप्रदम् ।
नवात्मकं पिण्डभूतं स्वां छायां संनिरीक्षयेत् ॥ ५ ॥
दृष्ट्वा तां पुनराकाशे श्वेतवर्णस्वरूपिणीम् ।
स पश्यत्वेकभावस्तु शिवं परमकारणम् ॥ ६ ॥
ब्रह्मप्राप्तिर्भवेत्तस्य कालविज्ञिरितीरितम् ।
ब्रह्महत्यादिकैः पापैर्मुच्यते नात्र संशयः ॥ ७ ॥
शिरोहीनं यदा पश्येत्षड्भिर्मासैर्भवेत् क्षयः ।
समस्तं वाङ्मयं तस्य योगिनस्तु यथा तथा ॥ ८ ॥
शुक्ले धर्मं विजानीयात् कृष्णे पापं विनिर्दिशेत् ।
रक्ते बन्धं विजानीयात् पीते विद्विषमादिशेत् ॥ ९ ॥

विबाहौ बन्धुनाशस्स्याद्द्वितुण्डे चैव क्षुन्मयम् ।
विकटा नश्यते भार्या विजंघे धनमेव हि ॥ १० ॥
पादाभावे विदेशस्स्यादित्येतत्कथितं मया ।
तद्विचार्यं प्रयत्नेन पुरुषेण महेश्वरि ॥ ११ ॥
सम्यक् तं पुरुषं दृष्ट्वा संनिवेश्यात्मनात्मनि ।
जपेन्नवात्मकं मन्त्रं हृदयं मे महेश्वरि ॥ १२ ॥

इति छायापुरुषलक्षणम्

96 मय-मयण-मायहीणो—Note the alliteration.

97 ठिम्मा—common in Ardhamāgadhī.

101 णयणविहीणे—To avoid redundancy I have preferred णयण to लक्खण which is referred to by गुज्झरहिएण in st. 103.

106 जि—an Apabhraṁśa indeclinable. See *PV*, 4, 420.

107 सुमिणं—The word सुमिण is for the most part used in Ardhamāgadhī. See *PV*, 1, 46. The *Texts of confucianism*, *SBE*, Vols. 3 and 27 deal with the interpretation of dreams (3, pp. 128 and 350 sq. n; 27, p. 344). The *Upanishads*, *SBE*, Vol. 15 give a full explanation of dreams (p. 280). A topic that some dreams are auspicious omens while the others are not is treated at length in the *Vedānta Sūtras*, *SBE*, Vol. 34 (p. 325) and 38 (pp. 136 sq.). The *Vedānta Sūtras*, *SBE*, Vol. 48 discuss a case that the dreams even though they are unreal, are the cause of the knowledge of real things (p. 604). The *Gaina Sūtras*, *SBE*, Vol. 22 beautifully describe the fourteen auspicious dreams dreamt by Mahāvīra's mother and their implication (pp. 219 sqq.) and also those dreamt by Marudevī the mother of Ṛṣabhadeva, the first Tīrthaṁkara (pp. 281 sq.). The *Grihya Sūtras*, *SBE*, Vol. 29 enjoin to worship sun if one wanted to get rid of the effect of a bad dream (p. 224). Expiatory rites and sacrifices on seeing bad dream have been briefly dealt with in the *Grihya Sūtras*, *SBE*, Vol. 30 (pp. 81 and 183 sq.). We also come across a vivid description of dreams in ths *Milinda*, *SBE*, Vol. 36 (pp. 157–162). A mention of dream is also made in the *Nāyādhammakahāo* (*1; 1*). In the *Chāndogyopaniṣad*, the following śloka is found, referring to dreams:–

यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ।
समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने ॥

The 242nd Adhyāya of MatP, is wholly devoted to dreams (See App. *VI*).

From all these foregoing references we can easily conclude that the subject of dream, as a branch of the *Riṣṭaśāstra*, is as old as history. For parallel passages and detailed discussion see Appendix and Introduction. स्वप्नानि is found in all the MSS. It should be स्वप्ना: and hence interrogation.

108 समधाऊ—one whose seven primary fluids are neither more nor less. They are रसासृङ्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः। They are sometimes taken as ten by including केश, त्वच् and स्नायु.

110 आरंभ, विकहा and कसाय are the three Jaina technical terms for a sinful activity, a sinful story and a sinful thought respectively. विकहाs are four, namely, स्त्रीविकथा, भक्तविकथा, देशविकथा and राजविकथा. अच्छित्ता—a gerund in Śaurasenī.

111 महुरत्तएणं—three sweet things, namely, sugar, honey and clarified butter.

112 देवद for देवता reveals Śaurasenī influence.

113 संठाण—a figure, form, shape. They are five in number, e. g. परिमंडल, वट्ट, तंस, चउरंस and आयय.

114 समासदो—a word with a Śaurasenī characteristic.

115 सिमिणत्थं—Note that it is, mostly, a Māhārāṣṭrī Prākrit word.

116 पडिमा—There are no case-terminations; it is obviously in the Accusative case. Perhaps an Apabhraṁśa influence is working on it. I have quoted below a passage from the *JAOS*, *XV*, p. 214 though it does not deal with the images as they are dreamt of in the dream :-

"Whenever in a region idols move about or laugh, when they have a frightful appearance, let one know that there is a great peril. When they laugh out, wink, sing and are changed and whenever there is an odour of meat and blood, there is great peril. In cases where a picture looks, sings, or moves suddenly let one declare the death of a king in eight months. When pictures, images and altars undergo a great change let one know that there is a great peril". 12.

The image referred to in the text is the image as it is dreamt of in the dream but both descriptions agree as far as the abnormal phenomenon of an image and its inauspicious consequences are concerned.

117 परिवारं—For an accurate conception of the technical term परिवार, see Maheśvara's *Kāśyapaśilpa* (48th *Paṭala, Parivāravidhi*, pp. 142–154, Ānandāśrama Sanskrit Granthāvali, no. 15, 1926).

121 देविमहंवाइणं—The Anusvāra on ह is only for metrical exigency. See *PV*, 1, 26.

122 दु—an indeclinable with a Śaurasenī peculiarity.

123 दक्खिणदिसाएँ and कालदिसाए of st. 128 mean the same thing.

णिज्जदि—a verb with a Śaurasenī feature.

विलित्ते—सइ is understood after विलित्ते. So it is an instance of the Locative Absolute.

125 पक्खालिअ and णिच्चाविअ—gerunds of the Śaurasenī Prākrit.

127 अहवइ—an indeclinable purely in Apabhraṁśa.

रसादले—a word with a Śaurasenī peculiarity.

130 जेम—an Apabhraṁśa word. See *PV*, 4, 401.

131 तस्स ए and से देव—These two readings are not happy and I am not satisfied with the presentation of the text. तस्स ए (णं) णूणं and से देव (संदेह°) परिहीणं will be, I think, better.

134 ससि (°सि) सूरो—वा is here taken as understood. It means either moon or the sun. So also in the chāyā.

135 भणिज्जमाणयं—It is the same as भणिज्जमाणं. In the chāyā I have dropped कं and rendered it by भण्यमानं.

136 विदियं—a Śaurasenī word for द्वितीय. जलाइदंसणे—The *Milinda*, *SBE*, vol. 36 gives some information regarding divination from the marks of the body (pp. 157–161). It is also found dealt with in the *Vedānta Sūtras, SBE*, vol. 48 (p. 604). Divination from a mirror is briefly touched in the *Upanishads, SBE*, vol. 15 (24).

137 पक्खालित्ता—a Śaurasenī gerund.

सहिमेण—हिम has got a number of meanings; I have selected 'camphor'.

वरतणुं—तनु when it means a "body" has a feminine gender both in Prākrit and Sanskrit.

138 सयलअंगेसु—To suit the metrical exigency, the Saṁdhi is avoided. See *PV*, 1, 5.

139 सतणुसइं—Though the majority of the MSS. is for this word, सवणसइं is definitely better.

149 पण्हअक्खरेसु उणं—Note the absence of Saṁdhi between पण्ह and अक्खर to suit metrical purpose. पण्हअक्खरे सउणं would have been better. It is also warranted by S. पण्हअक्खरे (°रा) सउणं would have been still better. The question is

eightfold:—अङ्गुलिप्रश्न, अलक्तकप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लग्नप्रश्न. If we take पण्हअक्खरेसु उणं, there would be some difficulty in enumerating the eight types of the question. To keep in tact the Sanskrit usage and idiom I have taken freedom while rendering this gāthā in Sanskrit in the chāyā. पण्हअक्खरे सउणं will be rendered by प्रश्नाक्षरैः शकुनेन in the chāyā. The author clearly wants to distinguish between पण्हअक्खर and अक्खर.

154 All the three MSS. have got the following stanzas with the numbers mentioned against them:—

अहिमंतिय सयवारं कंसयवरभायगम्मि आलत्तं ।
इगवण्णगोमएणं अट्ठहियसएण जविऊण ॥ १५३ ॥
पक्खालिय करचरणादी जदि पुण आउरस्स सम(सं°)लेवे ।
पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स ॥
पक्खालिय करजुअलं चिंतह दिण-मास-वरिसाइं ॥ १५५ ॥

Stanza 153 is the same in all the three MSS. But stanzas 154 and 155 have been composed out of six quarters. Thus the scribe seems to have left out one whole second half of one of the two stanzas and looking to the metre it is the stanza 154 that has lost its second half as पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स is fit to be the first half even looking from the context. So stanza 154 has been printed as one having lost its second half on account of the scribe's oversight. The metre is मुखविपुला.

156 Contrast the second half of the stanza with the stanzas, 129–134, of *YS'* (See App. XIII). The same statement is also repeated in the second half of the st. 195 of the *Riṣṭasamuccaya*. This and the other instances show that the author clearly represents a definitely different tradition. The conceptions of the *Saṇicakka*, *Āyacakka* and the *Avakahaḍācakka* are some of such instances.

160–169 प्रश्न through प्रश्नाक्षरs is elaborately discussed in ten stanzas from 160 to 169. I have quoted below relevant passages on *Āyas* from *NJC* as they are likely to throw much light on the subject:–

अथ आयचक्रम् ॥
आयचक्रे द्वादशोर्ध्वा रेखाः षट् तिर्यगाश्रिताः ।
मनु १४ नक्षत्र २७ दृशा २ के १२ तिथि .१५ षट् ६ सागरा ४ भ्रयः ३ ॥ १ ॥

अथ सप्तदशाष्टौ च रंध्रांतं विलिखेत् क्रमात् ।
ततः स्वरानषंढांश्च वर्णांश्च ङञणोज्झितान् ॥ २ ॥
अत्राक्षराधःस्थैः स्वैःस्वरंकैः संकलितं भवेत् ।
वसुभिर्भाजिते शेषे आया ध्वजमुखादयः ॥ ३ ॥
ध्वजो धूम्रोऽथ सिंहः श्वा सौरभेयः खरो गजः ।
ध्वांक्षश्चेते क्रमेणैव आयाष्टकमुदाहृतम् ॥ ४ ॥
काकाद्वली श्वा च भवेत्सारमेयाच्च रासभः ।
बलवान् रासभादुक्षा वृषभादपि कुंजरः ॥ ५ ॥
कुंजरादपि पंचास्यः सिंहादपि बली ध्वजः ।
ध्वजादपि बली धूम्रस्तथा जातिविशेषतः ॥ ६ ॥
भागहारेण शून्यत्वादष्टमः परिगृह्यते ।
एकाद्यैः शेषभूतांकैर्ध्वजाद्याश्चायचक्रमात् ॥ ७ ॥

अथ समरविजयतंत्रे । आयचक्रेति ॥ १ ॥ २ ॥ यथा देवदत्तयज्ञदत्तयोर्विजयपराजये । देवदत्तनामांकसंख्या एकोनपंचाशत् ४९ यज्ञदत्तनामांकसंख्या ८४ चतुरशीतिः उभाभ्यां वसुभाजिते शेषे देवदत्तस्यैकं शेषं यज्ञदत्तस्य चत्वारि ४ देवदत्तस्यायो ध्वजः । यज्ञदत्तस्यायः श्वा ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥

आयचक्रमिदं प्रोक्तं यत्सुरैरपि दुर्लभम् ।
• अत्र नामाक्षरादीनां युक्तिरन्या प्रदर्श्यते ॥ ८ ॥
जयाजयपरीक्षायां स्वरोदयपरिश्रितात् ।
षोडशाक्षरवर्गः स्यात्कादयः पंच वर्णकाः ॥ ९ ॥
चतुश्चतुष्कवर्णौ च यशौ वर्गाः प्रकीर्तिताः ।
नाम्नि वर्णात्स्वरात् संख्या वर्गवर्णवशाच्च सा ॥ १० ॥

इति आयचक्रम् ॥

व्याख्या । योधस्य नाम्नि ये वर्णाः तेषां संख्या एकत्र कार्या, कथं कार्या तत्राह । वर्गवर्णवशात् । वर्गाणां यावत्संख्यावर्णः तत्संख्या नाम्नि पृथक् ग्राह्या, वर्णानां संख्या एकत्र कार्या तथा नाम्नि ये मात्रास्वरास्तेषां स्वरवर्गाक्षरसंख्या पृथक् ग्राह्या, स्वरसंख्या द्विगुणा वर्णसंख्या चतुर्गुणा तयोः संख्यांकसंयोगं कृत्वा भागं हरेत् ततः "सप्तभिर्यो विशेषांकस्तेनारेरात्मनस्तथा । बलाबलं विचार्य स्याद्युद्धाव.रवेदिभिः" । तथा च उदाहरणं । देवदत्तस्य दकारस्य त्रि ३ संख्या वकारस्य चत्वारः ४ द्वितीयदकारस्यापि त्रिसंख्या ३ तकारस्यैकं १ वर्गानामेकादश ११ संख्या जाता । अथ स्वराणां संख्या । एकारस्यैकादश संख्या ११ यतः षोडशाक्षरवर्गः । एवं दत्त एषां मात्रास्वरोऽकारः । तेषां संख्या तिस्रः एवं मात्रास्वरसंख्या जाता चतुर्दश १४ मात्रासंख्या द्विगुणा २८ वर्णसंख्या चतुर्गुणा जाता ४४ तयोः संयोगे जाता संख्या द्विसप्ततिः ७२ ॥ अथ यज्ञदत्तस्य यकारस्यैका संख्या १ गकारस्य त्रि ३ संख्या यकारस्यैका १ दस्य त्रिसंख्या ३ तकारस्यैका १ एवं वर्णसंख्या एकत्र नव ९ तथा यज्ञदत्तनाम्नि वर्णस्वराश्चत्वारोऽकारास्तत्संख्या चत्वारः ४ पृथक् स्वरसंख्या द्विगुणा ८ वर्णस्वरसंख्या चतुर्गुणा ३६ एवं षट्त्रिंशत् तद्योगे चतुश्चत्वारिंशत् ४४ द्वयोः सप्तभिस्तष्टे शेषांकौ २ उभयोः शेषं द्वितयं गतं २ तत्र बलाबलम् । "साम्येन संधिराधिक्ये तयोर्न्यून या वधः" । इदं बलाबलम् । अथात्रैव पुनर्विशेषमाह । "किंचिच्छेषेऽत्र विषमे समे वापि पृथक् भवेत् । विषमे विजयो नूनमाधिक्येऽपि समे परे" । यदि द्वयोः सप्तशेषिते सति द्वयं विषमांकमेवावशिष्यते तदा यस्याधिकं स जयी भवति । द्वयोः समांकेऽवशेषिते सति यस्य हीनांकः

स जयी भवति । अथ पुनर्विशेषमाह "यथा शेषेऽत्र संख्यांके चतुर्भिः शेषिते सति विषमे हीनके हानिः समा हीने जयो भवेत् । ओजे समेऽधिके शेषे जयहानी पृथक् तयोः" योधयोराज्ञोर्विशमेऽधिके जयः समेऽधिके हानिः । "एतच्चक्रवरं प्रोक्तं सद्यः प्रत्ययकारकम्" ॥ ८ ॥ ९ ॥ १० ॥ इति समरविजये आयचक्रम् ।

॥ आयचक्रम् ॥

१४	२७	२	१२	१५	६	४	३	१७	८	८
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह

(pp. 114–116).

There is another passage also from the same book dealing with the same point :–

ध्वांक्षश्वारासभवृषगजसिंहध्वजानलाः ।
यथोत्तरबलाः सर्वे ज्ञातव्याः स्वरपारगैः ॥ ५ ॥
प्रभौ योधे पुरे देशे मित्रनारीगृहेषु च ।
आयाधिके भवेल्लाभो न लाभो बलवर्जिते ॥ ६ ॥
ध्वजो धूमोऽथ सिंहः श्वा सौरभेयः खरो गजः ।
ध्वांक्षश्चेति क्रमेणैव आया अष्टौ दिगष्टके ॥ १ ॥
प्रतिपदाद्युदीयंते तिथिभुक्तिप्रमाणतः ।
अहोरात्रे पुनः सर्वे यामभुक्त्या भ्रमंति च ॥ २ ॥
आया वर्गाष्टके ज्ञेया दिगष्टकक्रमेण च ।
स्वोदये मृत्युदं ज्ञेयं सर्वकार्येषु सर्वदा ॥ ३ ॥

॥ आयचक्रम् ॥

ध्वांक्ष ८।३०	ध्वज १।९	धूम २।१०
गज ७।१५		सिंह ३।११
खर ६।१४	वृष ५।१३	श्वा ४।१२

(pp. 214–215).

The *ACSS* has some passages illustrating the point under consideration. They are as follows :–

पढमं तईयसत्तम रससरपढमतईयवग्गवण्णाइं ।
आलिंगियाइं सुहया उत्तर संकडअणामाइं ॥ २ ॥
कुचजुगवसुदिससरआ बीयचउत्थाइं वग्गवण्णाइं ।
अहिधूमिआइं मज्झा ते उण अहराइं वियडाइं ॥ ३ ॥
सररिउरुद्दिवाअरसराइं वग्गाण पंचमा वण्णा ।
डड्ढा वियड संकड अहराहर असुहणामाइ ॥ ४ ॥
सव्वाण होइ सिद्धि पन्हे आलिंगिएहि सव्वेहिं ।
अहिधूमिएहिं मज्झा णासइ डड्ढेहिं सयलेहिं ॥ ५ ॥
उत्तरसरसंजुत्ता उत्तरआ उत्तरुत्तरा हुंति ।
अहरेहिं उत्तरतमा अहरा अहरेहिं णायव्वा ॥ ६ ॥
अहरसरेहिं जुत्ता डड्ढा हुंति अहरअहरतमा ।
कज्जाइं साहंति सुहरं अधमा अधमाइं किं बहुणा ॥ ७ ॥
डड्ढसरेहिं जुत्ता दड्ढतमा हुंति दड्ढया वण्णा ।
ते णासअंति कज्जं बलाबलमीस्सिय सयलेसु ॥ ८ ॥

Note the distinction between the *Riṣṭasamuccaya* and *ACSS* regarding the groupings of letters and the vowels. The former divides the whole kingdom into आलिंगिय, जलिय, दड्ढ and संत while the latter into three, namely, आलिंगिय, अहिधूमिय and डड्ढ. According to the former the संत is cent per cent good; the आलिंगिय is somewhat good and somewhat bad while the दड्ढ and जलिय are cent per cent bad in their implication. According to the latter, the आलिंगिय is excellent, the अहिधूमिय, of a mixed character while the डड्ढ is positively bad.

This implication of आलिंगिय etc holds good not only with regard to questions of life and death but also with those of जय and पराजय, लाभ and अलाभ, शुभ and अशुभ etc.

The subject is passingly referred to also in *AS* (p. 432).

In st. 162 विसमेण is a misprint for इगेण. Make similar changes in the chāyā and the translation.

The अग्गि (st. 163) seems to be धूम as it is supported by *NJC* (See above). The धूम and धूम्र both mean the same thing. The ढंख of the *Riṣṭasamuccaya* is the ध्वांक्ष of *NJC*. The रक्खोह (st. 166) is difficult to be derived but by method of elimination we can say that it means the same thing as the ध्वज. I have put a question mark there after रक्खोह to suggest my inability to derive it or to understand it.

I have not emended st. 169 of the text. Still

however if the stanza under notice be as under it would justify the parallel statements of *ACSS* and others :-

दइ्ढ-जलिएसु मरणं ण उ आलिंगि[यआ]एसु वइ(°इ्ढ°)इ ।
संताएसु अ जीवइ रोइ(°ई) णत्थि त्ति संदेहो ॥ १६९ ॥

170 Drop the hyphen after इय.

171 जीवं—It is both masculine and neuter.

172 सउणं—The *Nāyādhammakahāo* briefly touches the subject of सउण (I ; 1). The MATP goes somewhat in details in the subject (chap. 243. See App. VI). The *VS* exhaustively treats the topic of शकुनाशकुन (chap. 86. See App. XII). The commentary on the *Uttarajjhayaṇa* describes the good शकुनs in the following stanza :-

अलंकृतानां द्रव्याणां वाजिवारणयोस्तथा ।
वृषभस्य च शुक्लस्य दर्शने प्राभुयाद्यशः ॥
(com. on chap. 8).

The *AS* indirectly refers to it on page 406. The *Ratnacūḍakathā* by Jñānasāgarasūri contains a beautiful description on शकुनs. The *Kauśika Sūtra* has a fantastic description on शकुनs (JAOS, 14, p. 247). The *Pattanasthabhāṇḍāgārīyagranthasūcī* (GOS, 76) devotes some pages on शकुनविचार and शकुनद्वार in Prākrit and Apabhraṁśa (pp. 81-84). The *VRS'* is the last word on शकुन.

For comparative studies the reader should refer to the Introduction and the parallel passages given in the Appendix.

चिरमुणिंदेहिं is not a happy expression. I would have rather liked वरमुणिंदेहिं. Here we get an example of gaṇa-fusion.

173 साससिवा—It has no meaning; so I had to emend it by साम सिवा as it is corroborated by *VRS'* (p. 257 and p. 589). In the chāyā they should be rendered by श्यामा शिवा and in English translation by a bird (perhaps, a female cuckoo) and a jackal but not by a black jackal. चम्मयडा—चर्मचट is supported by *VRS'* (p. 295, 47).
The metre is गीति, also called उद्गाथ.

178 The "*Vācaspatya*" gives the three following stanzas under दुःशकुन :-

वन्ध्याचर्मतुषास्थिसर्पलवणाङ्गारेन्धनक्लीबविट्-
तैलोन्मत्तवसौषधारिजटिलप्रव्राट्तृणव्याधिताः ।
नग्नाभ्यक्तविमुक्तकेशपतितव्यङ्गक्षुधार्ता असृक्
स्त्रीपुष्पं शरटः स्वगेहदहनं मार्जारयुद्धं क्षुतम् ॥

काषायीगुडतक्रपङ्कविधवाः कुब्जाः कुटुंबे कलि-
वैस्तादेः स्खलनं तुलापसमरं कृष्णानि धान्यानि च ।
कार्पासं वमनञ्च गर्दभरवो दक्षोऽतिरुट् गर्भिणी
मुण्डार्द्राम्बरदुर्वचोऽन्धबधिरोदक्या न दृष्टाः शुभाः ॥
कृष्णांबरा कृष्णविलेपनाढ्या कृष्णस्रजं मूर्द्धनि धारयन्ती ।
दृष्टा प्रकोपा यदि कृष्णवर्णा नारी नरैस्तद्विपदो भवन्ति ॥

179 छिक्कियं—The *Riṣṭasamuccaya* denounces sneezing in all directions while *ĀS* considers it auspicious in certain direction (p. 209, 24).

Also compare:-

"From time immemorial the sneeze has been deemed worthy of notice and has usually elicited some form of salutation from bystanders or some expression from the agents. The phrase "not to be sneezed at" has behind it an importance attaching to the act of sneezing to which the whole human race bears witness. Even children witness it as something peculiar and have sayings of their own such as 'scat' or 'shoo'. The origin of the importance attaching to sneezing is thus a question of psychological import as well as one of culture diffusion." W. R. HALLIDAY, *Priestly Narrative*, 175.

182 ण्हाविता—a Śaurasenī form.

समलहेवि—Note the Apabhraṁśa influence. The form समलद्द is used in the *Bhavisattakahā* (GOS, 20) in the sense of विलिप्त just as it is used here.

183 पहायसमयम्मि is a misprint for पहायसमयम्हि.

185 पुव्वगय—It may mean पूर्वंगत also, the word पूर्वं meaning here चतुर्दशपूर्वs which form part of the extinct दृष्टिवाद. पुव्वगय has been rendered in Sanskrit by पूर्वागत as *PV* allows it (See 1, 4).

186 सुहसहा—For comparison see Appendix III.

187 The metre tried here is गीति.

194 पलियंकं—The posture is defined as under :-

एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितं ।
इतरस्मिन्स्तथैवोरं वीरासनमुदाहृतम् ॥

पर्यङ्कासन is the same as वीरासन.

ठिव्वा-As the sense required here is causal, the form to be correct should be ठविता. But it will not be permissible metrically.

195 बंधेवि—an Apabhraṁśa form.
वामकरेसियपक्खं etc—See Notes on st. 156.

196 Compare the statement with the sts. 129–134 of the YS′ (Appendix XIII).

197 The missing first half of the st. 197 should be of the following sense:–

उद्घाटितकराम्भोजस्ततो पञ्चाङ्गुलीतिथौ ।

Ibid, St. 134.

198 The distinction between the प्रश्नाक्षरप्रश्न and the अक्षरप्रश्न must have been now clear. It should be also noted that the शकुनप्रश्न includes also the शब्दप्रश्न which is देवताजनित and सहज.

200 The second half of the stanza is metrically defective. सियवत्थदत्तसयणे is not convincing. It can be set in a proper order as shown below:–

कज्जं धरेवि चित्ते सुवड सुसियवत्थसयणे वा ॥ २०० ॥

व would have been better than वा at the end; it is also supported by S. Figure 10 on the word सिय in the stanza is wrong; there should be 11.

201 संजवियमेयख(°घ°)डिया—The म् added here is styled a Saṁdhi-consonant by Pischel.

205 अग्गिल्लं मग्गिल्लं—Here the anusvāra is added only for metrical purposes. See *PV* 1, 26.

206 रुक्ख (?)—It is not derivable. But looking from the fact that the author has dealt with the *Ayas* in the order in which he has mentioned them in st. 205, रुक्ख seems to be धय. This रुक्ख and the रुक्खोह of st. 166 are identical.

212 The stanza is an example of मुखविपुला.

214–216 There is something missing here from the view-point of meaning. The stanzas are metrically defective also. The following scheme is suggested:–

रुक्खेसु नत्थि गमणं आगमणं होइ देसविगयस्स ।
[× × × × ×] ॥ २१४ ॥
रुक्खेसु मरइ सिग्घं [× × ×] ।
[× ×] सहजोणिगएसु सुत्त(सत्तु°)सहिएसु ॥ २१५ ॥
[× × × × × ×] ।
लाहो सहजोणिगए मित्तजुयाए फुडं होइ ॥ २१६ ॥
सीहो [य] गओ धयंमि गय-सीहाणं भओ तहा मित्तो ।
धूमस्स य साण खरो मित्त-धूमा रासह-सुणाण ॥ २१७ ॥
[× × × × ×] ।
धूम भओ धंखस्स य सेसाण तस्स हुइ अभओ ॥ २१८ ॥

सुत्त° in st. 214 is a scribal error of a metathetical nature.

219 The first half of the verse is metrically defective. It can be corrected by adding सु to संठिए.

220–222 आइए—Loc. of आईय which is but another form of आइ=आदि. The form आईय is used in this sense in the 7th gāthā of the *Jīvavicāra*. The *AS* gives a different plan :-

नामनक्खत्तमक्किदु एकनाडीगया जया ।
तया दिणे भवे मच्चू नवहा जिणभासियं ॥ ११५ ॥

(p. 480).

The same work mentions a theory "आधानाद्दशमे जन्म" on page 120. Compare it with the statement contained in the first half of st. 221. Thus it is abundantly clear that the author represents a really different tradition.

223 The *NJC* contains the diagram of the Nāḍīcakra different from that which is described in our text :-

आर्द्रादिकं लिखेच्चक्रं मृगांतं च त्रिनाडिकम् ।
भुजङ्गसदृशाकारं मध्ये मूलं प्रकीर्तितम् ॥ १ ॥
यद्दिने एकनाडीस्थाश्चन्द्रनामर्क्षभास्कराः ।
तद्दिनं वर्जयेत्तत्र विवादे विग्रहे रणे ॥ २ ॥

(p. 152).

This formula certainly tallies with that of *AS* referred to in the Notes on sts. 220–222.

224–226 The *YS'* lays down the following diagram :-

शनिः स्याद्यत्र नक्षत्रे तद्दातव्यं मुखे ततः ।
चत्वारि दक्षिणे पाणौ त्रीणि त्रीणि च पादयोः ॥ १९७ ॥
चत्वारि वामहस्ते तु क्रमशः पञ्च वक्षसि ।
त्रीणि शीर्षे दृशोर्द्वे द्वे गुह्य एकः शनौ नरे ॥ १९८ ॥
निमित्तसमये तत्र पतितं स्थापनाक्रमात् ।
जन्मर्क्षं नामनक्षत्रं वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥
दृष्टं श्लिष्टं ग्रहैर्दुष्टैः सौम्यैरप्रेक्षितायुतम् ।
सजस्यापि तदा मृत्युः का कथा रोगिणः पुनः ॥ २०० ॥

(App. XIII).

The *NJC* describes it in the following way :-

शनिचक्रं नराकारं लिखित्वा सौरिभादितः ।
नामनक्षत्रं भवेद्यत्र ज्ञेयं तत्र शुभाशुभम् ॥ १ ॥
मुखैकं दक्षदोस्तुर्यं षड्पादौ पंच हृत्करे ।
वामे तुर्यं त्रयं शीर्षे नेत्रे गुह्ये द्विकं द्विकम् ॥ २ ॥

मुखे हानिर्जयो दक्षे भ्रमः पादे श्रियो हृदि ।
वामे शीर्षे भयं राज्यं नेत्रे सौख्यं मृतिर्गुदे ॥ ३ ॥

(p. 208).

The *AS* (pp. 101-102) gives the scheme of the *Saṇicakka* as under :-

यस्मिन् शनिश्चरति वक्रगतं तदृक्षं
चत्वारि दक्षिणकरेऽङ्घ्रियुगे च षट्कम् ।
चत्वारि वामकरगाण्युदरे च पञ्च
मूर्ध्नि त्रयं नयनयोर्द्वितयं गुदे च ॥ १ ॥

227 The वर्गचक्र as described in *NJC* is as under :-

॥ वर्गचक्रम् ॥

ध्वांक्ष २ श. अज.	ध्वज ८ अ. ग.	धूम ५ क. मा.
गज ३ य. मृग.		सिं. ६ च. सिं.
रासभ १ प. मू.	वृष ७ त. सर्प	श्वा ४ ट. श्वा.

अगरुडः कमार्जारश्चः सिंहष्टः शुनीसुतः ।
तः सर्पो मूषकः पश्च यो मृगः शभआत्मजः ॥ १ ॥
वसु ८ भूत ५ रसा ६ वेदा ४ मुनि ७ चंद्रा १ त्रि ३ बाहवः ।
पूर्वादिक्रमतो ज्ञेया वर्गोपरि दिगष्टके ॥ २ ॥
नाम्नि वर्गादिवर्णानामंकाः कार्याः पृथक् पृथक् ।
पिंडिता वसुभिर्भक्ता शेषमायो ध्वजादिकः ॥ ३ ॥
शेषसंख्या ध्वजो धूमः सिंहः श्वावृषरासभाः ।
गजध्वांक्षौ क्रमेणैव आया अष्टौ भवंति ते ॥ ४ ॥
ध्वांक्षश्वारासभवृषगजसिंहध्वजानलाः ।
यथोत्तरबलाः सर्वे ज्ञातव्याः स्वरपारगैः ॥ ५ ॥
प्रभौ योधे पुरे देशे मित्रनारीगृहेषु च ।
आयाधिके भवेल्लाभो न लाभो बलवर्जिते ॥ ६ ॥

(p. 214).

228 The emended य in the पूर्वार्ध is quite necessary but we can dispense with the emendment पंच and take the stanza to be an example of उपगीति, also called गाथ.

229 पंचदिणो—Is पंचविहो not more fitting?

The five categories, to wit, उद्दिट्ट, अमिट्ट, भामिद्द, संजमागओ

and अत्थमिओ resemble somewhat with the five types of the planets known in Astrology, namely, बाल, कुमार, तरुण, वृद्ध and मृत. The author has described here five types of the स्वर, namely, नामस्वर (st. 229), जन्मस्वर (st. 230), गर्भस्वर (st. 230), मासस्वर (sts. 230—235) and राशिस्वर (st. 236). compare the मासस्वरचक्र of the text with that of *NJC* and note the fundamental difference :-

नभस्य मार्गवैशाखे ह्रस्वरस्योदयो भवेत् ।
आश्विनश्रावणाषाढेष्विकारो नायकः स्मृतः ॥ १ ॥
उकारश्चैत्रपौषे स्यादेकारो ज्येष्ठकार्त्तिके ।
ओकार उदयं याति माघफाल्गुनमासयोः ॥ २ ॥
द्वे दिने घ्यब्धयो नाड्यश्चाष्टात्रिंशत् पलानि च ।
अंतरोदययुक्तोऽसावत्र वै मासिकस्वरे ॥ ३ ॥

इति यामले मासस्वरचक्रम्. (p. 19).

233 If we do not emend the stanza, it represents a variety of the गाथा called उपगीति which is also known as गाथ.

235 सावणसिअपक्खस्स—This shows that the author is in favour of the *Pūrṇimānta* months. As this usage was current in the North, it supports our inference that the author, in all probability, must have flourished in the North. JACOBI says to the effect that in connection with the Śaka Saṁvat, the *Amānta* months were generally made use of. The Śaka Saṁvat was the generally accepted Saṁvat of the southerners and the months in the system of the Śaka Saṁvat were almost always *Amānta.*• (See *Samarāiccakahā, Bibliotheca Indica Series,* Vol. 169, 1926, Intro. p. 2 as quoted from the Indian Antiquary, 1896, p. 271, footnote).

236 रासिसरो—The *NJC* gives a different description of the राशिस्वरचक्र :-

मेषवृषावकारे च मिथुनाद्याः षडंशकाः ।
मिथुनांशत्रयं चैवमिकारे सिंहकर्कटौ ॥ १ ॥
कन्यातुला उकारे च वृश्चिकाद्यास्त्रयोंऽशकाः ।
एकारे वृश्चिकांत्यांशाश्चापः षट् च मृगादिमाः ॥ २ ॥
अंशास्त्रयो मृगस्यांत्याः कुंभमीनौ तथौस्वरे ।
एवं राशिस्वरः प्रोक्तो नवांशकक्रमोदयः ॥ ३ ॥ (p. 14).

237 पंच वि—The items enumerated are four, namely, नक्खत्तं, रासी, वग्गं and तिही. The numeral used is पंच; thus there is

anomaly. The *JC* includes the सर at the time of describing the scheme of the *Sarvatobhadracakra.* Thus the first half of the stanza can be emended as below to make it agreeable with the tradition of *JC* which is certainly authoritative:-

नक्खत्तं सर रासी वग्गं तह [य] तिही [य] वियाणेह ।

The *NJC* also corroborates the tradition embodied in *JC* through the following words:-

नक्षत्रेऽस्ते रुजो वर्णे हानिः शोकः स्वरेऽस्तगे ।
राशौ विघ्नं तिथौ भीतिः पञ्चास्ते मरणं ध्रुवम् ॥ ४१ ॥ (p. 63).

It is also worth noting that the word वग्गं used in the text may be wrong though it uses the word वग्ग in st. 227. It may perhaps be वण्णं.

238 अवकहडाचक्के—Looking to the contents of the formula, it appears that the name given to it is incorrect. The contents are those of the *Sarvatobhadracakra.* Compare the following stanzas of *NJC* with those of the text:-

अथातः संप्रवक्ष्यामि चक्रं त्रैलोक्यदीपकम् ।
विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥ १ ॥

ऊर्ध्वगा दश विन्यस्य तिर्यग्रेखास्तथा दश ।
एकाशीतिपदं चक्रं जायते नात्र संशयः ॥ २ ॥

अकारादिस्वराः कोष्ठेष्वीशादिविदिक्षु क्रमात् ।
सृष्टिमार्गेण दातव्याः षोडशैवं चतुर्भ्रमम् ॥ ३ ॥

कृत्तिकादीनि धिष्ण्यानि पूर्वाशादि लिखेत् क्रमात् ।
सप्त सप्त क्रमादेतान्यष्टाविंशतिसंख्यया ॥ ४ ॥

अवकहडादि प्राच्यां मटपरताश्च दक्षिणे ।
नयभजखाश्च वारुण्यां गसदचलास्तथोत्तरे ॥ ५ ॥

अयवयो वृषाद्याश्च पूर्वाशादिक्रमाद्बुधैः ।
राशयो द्वादशैवं तु मेषान्ताः सृष्टिमार्गतः ॥ ६ ॥

शेषेषु कोष्ठकेष्वेवं नंदादितिथिपञ्चकम् ।
वाराणां सप्तकं लेख्यं भौमादित्यक्रमेण च ॥ ७ ॥

भौमादित्यौ च नंदायां भद्रायां बुधशीतगू ।
जयायां च गुरुः प्रोक्तो रिक्तायां भार्गवस्तथा ॥ ८ ॥

पूर्णायां शनिवारश्च लेख्यं चक्रेऽत्र निश्चितम् ।
इत्येष सर्वतोभद्रविस्तरः कीर्तितो मया ॥ ९ ॥

(pp. 55, 56).

॥ अथ सर्वतोभद्रचक्रम् ॥

अ	कृ	रो	मृ	आ	पु	पु	श्ले	आ
भ	उ	अ	व	क	ह	ड	ऊ	म
अ	ल	लृ	वृ	मि	क	लृ	म	पू
रे	च	मे	ओ	१ ६ ११ र मं	औ	सिं	ट	उ
उ	द	मी	४ ९ १४ शु	५ १० १५ श	२ ७ १२ चं बु	क	प	ह
पू	स	कुं	अः	३ ८ १३ गु	अं	तु	र	चि
श	ग	ऐ	म	ध	वृ	ए	त	स्वा
'ध	ऋ	ख	ज	भ	य	न	ॠ	वि
ई	श्र	अ	उ	पू	मू	ज्ये	अ	इ

(p. 58).

Looking to the contents of the *Avakahaḍācakra* and the *Sarvatobhadracakra*, it is crystal clear that both the diagrams are different and the scheme outlined in our text tallies completely with that of the latter. This scheme finds full support from *JC* also (pp. 86–87).

Thus I repeat once more my conclusion arrived at in the Introduction that Durgadeva is a representative of an altogether different tradition the origin of which lies buried in some ancient and authoritative trend of thought perhaps preserved in the *Maraṇakaṇḍikā* on which, he plainly admits, he has largely drawn. The author is certainly not a man of insignificance. The *Saṇicakka*, the *Nāḍīcakka*, the *Avakahaḍācakka* (properly called the *Sarvatobhadracakra*), the *Ayacakka*, the *Saracakka*, and many other statements to which I have drawn attention at proper places in the Introduction or Notes clearly reveal the author's belonging to a school of thought which is different, in most of the points, from a generally accepted and followed school of thought.

Moreover the word अवकहडाचक्के in the stanza is metrically quite fitting. Thus what is meant here by the author through the *Avakahaḍācakka* is what is believed by the orthodox school by the *Sarvatobhadra-cakra.* We can, I honestly think, never dismiss this point by simply saying that the author has made a mistake. There may come out MSS. which may remove some trivial drawbacks but with regard to his belonging to a distinctly new tradition, there is no doubt even if MSS. come out.

In stanzas, from 198 to 240, the author has beautifully compressed the होराप्रश्न which is really complex. He now handles the लग्नप्रश्न in the following three stanzas.

240 लग्गं—The sts. 240, 241 and 242 deal with the लग्नप्रश्न. To get a rather detailed idea compare and contrast these three sts. with the seven sts., from 201 to 207, of the *YS'* (App. XIII). For astrological interpretation also see *SBE*, Vol. 3, 350 n.

243 हवंति पउरदियहाइं of P does not fit in with the context. I have given below the interpretation of the *Bhaiṣajya-ratnāvalī* (Ed. Kavirāja Vinodelal Sen, Calcutta), on the point :-

कृत्तिकायां यदा व्याधिरुत्पन्नो भवति स्वयम् ।
नवरात्रं भवेत्पीडा त्रिरात्रं रोहिणीषु च ॥
मृगशीर्षे पञ्चरात्रमार्द्रायां मुच्यतेऽसुभिः ।
पुनर्वसौ तथा पुष्ये सप्तरात्रेण मोचनम् ॥
नवरात्रं तथाऽऽश्लेषे श्मशानान्तं मघासु च ।
द्वौ मासौ पूर्वफल्गुण्यामुत्तरासु त्रिपञ्चकम् ॥
हस्ते च सप्तमे मोक्षश्चित्रायामर्द्धमासकम् ।
मासद्वयं तथा स्वात्यां विशाखे दिनविंशतिः ॥
मित्रे चैव दशाहानि ज्येष्ठायामर्द्धमासकम् ।
मूलेन जायते मोक्षः पूर्वाषाढे त्रिपञ्चकम् ॥
उत्तरे दिनविंशत्या द्वौ मासौ श्रवणे तथा ।
धनिष्ठायामर्द्धमासो वारुणे च दशाहकम् ॥
पूर्वभाद्रपदे देवि ऊनविंशतिवासरम् ।
त्रिपक्षञ्चाहिर्बुध्न्ये च रेवत्यां दशरात्रकम् ॥
अहोरात्रं तथाऽश्विन्यां भरण्यां तु गतायुषः ।
एवं क्रमेण जानीयान्नक्षत्रेषु यथोचितम् ॥

इति गौरीकञ्चुलिकायाम्. (pp. 105-106).

By comparing we find that both the descriptions do not agree even in one item. Thus it further corroborates my hypothesis that the author is a representative of an altogether different tradition as I have proved in the Introduction and also heretofore in the Notes.

246 The second half of the stanza is metrically defective.

250 रेवइदिअहे समुद्दिट्ठे is grammatically not a happy expression. रेवइदिअहा समुद्दिट्ठा would have been correct.

252 रि(दि°)ट्ठंरिट्ठो—The anusvāra is there because of metrical necessity.

अणसणं—Even if one has glimpses of evil, it cannot be averted. Then why not face it boldly? In other words, when one gets prognostications of death, he should patiently undertakc to fast unto death. Compare the following stanza of *PSU*:-

धीरेण वि मरियव्वं कापुरिसेण वि अवस्स मरियव्वं ।
तम्हा अवस्समरणे वरं खु धीरत्तणे मरिउं ॥

(p. 301)

254 जयउं—A transcript of the following eight Sts. provided by Pt. Jugalkishoreji could not solve my difficulties as the MS. which he has got seems to be of the P type.

255 [संजम] देवस्स—The lacuna cannot be more fittingly filled up.

256 वरिट्ठं—The *PV* allows the dropping of initial अ as in अलाबू and अरण्य (See 1, 66). विरिट्ठं also is equally tenable.

257 °इम—It seems a scribal error of a metathetical nature. So I have emended it accordingly.

पंचंग-सद्दागमी would have been certainly more welcome.

इहं—The anusvāra is there to meet metrical demands.

258 वागीसरायण्णओ—This Tatpuruṣa compound which is of the type of कृष्णश्रित can be solved as वागीश्वरमापन्नः ।

259 मही सा मही etc. This and the phrase जा नायं (?) च सुरा णभो तिपहुगा do not yield satisfactory meaning though the sense is somewhat like this:-

So long as there is this earth owned by kings as well as there are the snake (शेषनाग), the gods, the sky and the Ganges (in this case तिपहुगा will have to be emended by तिपहगा).

नायं can also mean heaven.

Compare the following stanza of *YR*:-

यावद्व्योमनि बिम्बमम्बरमणेरिन्दोश्च विद्योतते
यावत्सप्त पयोधयः सगिरयस्तिष्ठन्ति पृष्ठे भुवः ।

यावद्यावनिमण्डलं फणिपतेरास्ते फणामण्डले
तावत्सद्भिषजः पठन्तु परितः श्रीयोगरत्नाकरम् ॥ २ ॥

(p. 455)

261 सिरिकुंभनयरण[य]ए—See Introduction. It can be identified with कुंभेरगढ near Bharatpur. See Samśodhaka, Vol. 11, 1998.

At the end, there are seven more Dvāragāthās to be found only in P. This is why I have excluded them from the text. Still however, I have given them below for the sake of information :-

देवय १ लक्खण २ उवस्सुइ ३ छाया ४ नाडी ५ निमित्त ६ जोइसओ ७ ।
सुविणग ८ अरिट्ठ ९ जंतप्पओग १० विज्जाहिं ११ कालगमो ॥ १ ॥

द्वारगाथेयं.

अंगुट्ठखग्गदप्पणकुड्डाइसु पवरविज्जसत्तीए ।
अवयारिआ विहीए तहाविहा देवया कावि ॥ २ ॥

साहिज्ज पुच्छिअत्थं नवरं विहिणा दढं सुइब्भूओ ।
निच्चलमणो सरिज्जा विज्जं तद्देवयाहवणिं ॥ ३ ॥

विज्जा इत्थं पुण ॐ नरवर ठवइ मत्ति नायव्वा ।
रविससिगहणे एसा अट्ठुत्तरदससहस्साण ॥ ४ ॥

जावेण साहिअट्ठा अह संपत्तम्मि कज्जकालम्मि ।
अंगुट्ठाइसु लीभइ अट्ठुत्तरसहस्सजावेण ॥ ५ ॥

तत्तो कुमारिआओ वंछिअमत्थं निअंति निब्भंतं ।
सम्मत्तनिच्चलाणं नवरं वंछिअकरी एसा ॥ ६ ॥

अहव सयं च्चिय सक्खा अक्खित्तमणा गुणेहि खवगस्स ।
तं नत्थि जं न साहइ कित्तिअमिह मरणकालं उ ॥ ७ ॥

APPENDIX

APPENDIX

I From *AV*:—

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम् ।
परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो वारयिष्यते ॥ ६ ॥
अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् ।
मृत्योरोजीयसो वधाद् वरणो वारयिष्यते ॥ ७ ॥ (10,3,6-7 ; p.146)

II From *AA*:—

तौ यत्र विहीयेते चन्द्रमा इवादित्यो दृश्यते न रश्मयः प्रादुर्भवन्ति लोहिनी द्यौर्भवति यथा मञ्जिष्ठा व्यस्तः पायुः काककुलायगन्धिकमस्य शिरो वायति संपरेतोऽस्यात्मा न चिरमिव जीविष्यतीति विद्यात् । स यत्करणीयं मन्येत तत्कुर्वीत यदन्ति यच्च दूरक इति सप्त जपेदादित्प्रत्नस्य रेतस इत्येका यत्र ब्रह्मा पवमानेति षळृचं तमसस्परीत्येका । अथापि यत्र छिद्र इवादित्यो दृश्यते रथनाभिरिवाभिख्यायेत छिद्रां वा छायां पश्येत्तदप्येवमेव विद्यात् । अथाप्यादर्शे वोदके वा जिह्मशिरसं वा शिरसं वात्मानं पश्येद्विपर्यस्ते वा कन्याके जिह्मेन वा दृश्येयातां तदप्येवमेव विद्यात् । अथाप्यपिधायाक्षिणी उपेक्षेत तद्यथा बटरकाणि संपतन्तीव दृश्यन्ते तानि यदा न पश्येत्तदप्येवमेव विद्यात् । अथाप्यपिधाय कर्णा उपशृणुयात्स एषो अग्नेरिव प्रज्वलतो रथस्येवोपब्दिस्तं यदा न शृणुयात्तदप्येवमेव विद्यात् । अथापि यत्र नील इवाग्निर्दृश्यते यथा मयूरग्रीवामेघे वा विद्युतं पश्येन्मेघे वा विद्युतं न पश्येन्महामेघे वा मरीचीरिव पश्येत तदप्येवमेव विद्यात् । अथापि यत्र भूमिं ज्वलन्तीमिव पश्येत तदप्येवमेव विद्यात् । इति प्रत्यक्षदर्शनानि । अथ स्वप्नाः । पुरुषं कृष्णं कृष्णदन्तं पश्यति स एनं हन्ति वराह एनं हन्ति मर्कट एनमास्कन्दयत्याशु वायुरेनं प्रवहति सुवर्णं खादित्वापगिरति मध्वश्नाति बिसानि भक्षयत्येकपुण्डरीकं धारयति खरैर्वराहैर्युक्तैर्याति कृष्णां धेनुं कृष्णवत्सां नलदमाली दक्षिणामुखो व्राजयति । स यद्येतेषां किञ्चित्पश्येदुपोष्य पायसं स्थालीपाकं श्रपयित्वा रात्रीसूक्तेन प्रत्यृचं हुत्वान्येनान्नेन ब्राह्मणान्भोजयित्वा चरुं स्वयं प्राश्नीयात् । (3, 2, 4; pp. 135ff)

III From *ON*:—

नंदीतूरं पुण्णस्स दंसणं संखपडहसद्दो य ।
भिंगारछत्तचामरधयप्पडागा पसत्थाइं ॥ १०९ ॥
समणं संजयं दंतं सुमणं मोयगा दहिं ।
मीणं घंटं पडागं च सिद्धमत्थं वियागरे ॥ ११० ॥

IV From *MBh*:—

योऽरुन्धतीं न पश्येत दृष्टपूर्वां कदाचन ।
तथैव ध्रुवमित्याहुः पूर्णेन्दुं दीपमेव च ॥ ९ ॥

खण्डाभासं दक्षिणतस्तेऽपि संवत्सरायुषः ।
परचक्षुषि चात्मानं ये न पश्यन्ति पार्थिव ॥ १० ॥
आत्मच्छायाकृतीभूतं तेऽपि संवत्सरायुषः ।
अतिद्युतिरतिप्रज्ञा अप्रज्ञा चाद्युतिस्तथा ॥ ११ ॥

× × ×

5 कृष्णश्यावच्छविच्छायः षण्मासान्मृत्युलक्षणम् ।
ऊर्णनाभेर्यथा चक्रं छिद्रं सोमं प्रपश्यति ॥ १३ ॥
तथैव च सहस्रांशुं सप्तरात्रेण मृत्युभाक् ।
शवगन्धमुपाघ्राति सुरभिं प्राप्य यो नरः ॥ १४ ॥
देवतायतनस्थस्तु सप्तरात्रेण मृत्युभाक् ।
10 कर्णनासावनमनं दन्तदृष्टिविरागिता ॥ १५ ॥

(XII. (शांतिपर्व), 317th Adhyāya; p. 643)

V. From *VP*:—

वायुरुवाच—

बध्येद्वायसपङ्क्तीभिः पांशुवर्षेण वा पुनः ।
15 छायां वा विकृतां पश्येच्चतुः पञ्च स जीवति ॥ ७ ॥

× × ×

अप्सु वा यदि वाऽऽदर्शे आत्मानं यो न पश्यति ।
अशिरस्कं तथाऽऽत्मानं मासादूर्ध्वं न जीवति ॥ ९ ॥

× × ×

(*यस्य वै स्नातमात्रस्य हृत्पादं वाऽवशुष्यति ।
धूमो (मं) वा मस्तकान्नश्ये (त्पश्ये) द्दशाहं न स जीवति) ॥ ११ ॥

× × ×

20 भूयो भूयः श्वसेद्यस्तु रात्रौ वा यदि वा दिवा ।
दीपगन्धं च नो वेत्ति विद्यान्मृत्युमुपस्थितम् ॥ २१ ॥

× × ×

मुक्तकेशो हसंश्चैव गायन्नृत्यंश्च यो नरः ।
याम्याशाभिमुखो गच्छेत्तदन्तं तस्य जीवितम् ॥ २५ ॥

× × ×

द्वे चात्र परमे रिष्टे एतद्रूपं परं भवेत् ।
25 घोषं न शृणुयात्कर्णे ज्योतिर्नेत्रे न पश्यति ॥ २८ ॥

..

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा रक्ता पुनः संपरिवर्तमाना ।
मुखस्य चोष्मा शुषिरा च नाभिरत्युष्णमूत्रो विषमस्थ एव ॥ ३० ॥

(19th Adhyāya; pp. 49–51)

VI From *MatP*:—

30 मत्स्य उवाच—

शक्रध्वजाभिपतनं पतनं शशिसूर्ययोः ।
दिव्यान्तरिक्षभौमानामुत्पातानां च दर्शनम् ॥ ९ ॥

हानिश्चैव स्वगात्राणां विरेकवमनक्रिया ।
दक्षिणाशाभिगमनं व्याधिनाऽभिभवस्तथा ॥ ११ ॥

× × ×

नागेन्द्रमोक्षश्रवणं ज्ञेयं दुःस्वप्ननाशनम् ।
स्वप्नास्तु प्रथमे यामे संवत्सरविपाकिनः ॥ १७ ॥
षड्भिर्मासैर्द्वितीये तु त्रिभिर्मासैस्तृतीयके ।
चतुर्थे मासमात्रेण पश्यतो नात्र संशयः ॥ १८ ॥
अरुणोदयवेलायां दशाहेन फलं भवेत् ।
एकस्यां यदि चा रात्रौ शुभं वा यदि वाऽशुभम् ॥ १९ ॥

(242nd Adhyāya)

मत्स्य उवाच—

इन्धनं च तथाऽङ्गारं गुडं तैलं तथाऽशुभम् ।
अभ्यक्तं मलिनं मुण्डं तथा नग्नं च मानवम् ॥ ३ ॥

× × ×

निर्गतस्य तु द्वारादौ शिरसश्चाभिघातिता ।
छत्रध्वजानां वस्त्राणां पतनं च तथाऽशुभम् ॥ १२ ॥

× × ×

गणिका च महाभाग दूर्वा चाऽऽर्द्रं च गोमयम् ।
रुक्मं रूप्यं तथा ताम्रं सर्वरत्नानि चाप्यथ ॥ १७ ॥
औषधानि च धर्मज्ञ यवाः सिद्धार्थकास्तथा ।
नृवाह्यमानं यानं च भद्रपीठं तथैव च ॥ १८ ॥
खड्गं छत्रं पताका च मृदश्चाऽऽयुधमेव च ।
राजलिङ्गानि सर्वाणि शिवं रुदितवर्जितम् ॥ १९ ॥
घृतं दधि पयश्चैव फलानि विविधानि च ।
स्वस्तिकं वर्धमानं च नन्द्यावर्तं सकौस्तुभम् ॥ २० ॥

(243rd Adhyāya)

VII From *YS*:—

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

अरिष्टेभ्यो वेति । त्रिविधमरिष्टमाध्यात्मिकमाधिभौतिकमाधिदैविकं चेति । तत्राऽऽध्यात्मिकं घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न पश्यति तथाऽऽधिभौतिकं यमपुरुषान् पश्यति, पितृनतीतानकस्मात्पश्यति । तथाऽऽधिदैविकं स्वर्गमकस्मात्सिद्धान्वा पश्यति । विपरीतं वा सर्वमिति । अनेन वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥ व्यासभाष्य.

प्रासङ्गिकमाह—अरिष्टेभ्यो वा । अरिवत्त्रासयन्तीत्यरिष्टानि त्रिविधानि मरणचिन्हानि । विपरीतं वा सर्वं माहेन्द्रजालादिव्यतिरेकेण ग्रामनगरादि स्वर्गमभिमन्यते, मनुष्यलोकमेव देवलोकमिति ॥ २२ ॥ वाचस्पत्या.

अरिष्टेभ्यो वा । अरिष्टानि त्रिविधानि–आध्यात्मिकाधिभौतिकाधिदैविकभेदेन तत्राऽऽध्यात्मिकानि पिहितकर्मण : कोष्ठ्यस्य वायोर्घोषं न शृणोतीत्येवमादीनि ।

आधिभौतिकान्यकस्माद्विकृतपुरुषदर्शनादीनि आधिदैविकान्यकाण्ड एव द्रष्टुमशक्य-स्वर्गादिपदार्थदर्शनादीनि । तेभ्यः शरीरवियोगकालं जानाति । भोजदेवीया.
(3, 22; pp. 147 and 38).

VIII From *MP*:—

5 भन्ते नागसेन, इमस्मि लोके नरनारीयो सुपिणं पस्सन्ति कल्याणम्पि, पापकम्पि, दिट्ठपुब्बम्पि, अदिट्ठपुब्बम्पि, कटपुब्बंपि, अकटपुब्बंपि, खेमम्पि, सभयम्पि, दूरे पि, संतिके पि, बहुविधानि पि, अनेकवण्णसहस्सानि दिस्सन्ति । किञ्च एतं सुपिणं नाम को च एतं पस्सतीति । — निमित्तमेतं महाराज सुपिणं नाम यं चित्तस्स आपाथमुपगच्छति च य इमे महाराज सुपिणं पस्सन्तिः 10 वातिको सुपिणं पस्सति, पित्तिको सुपिणं पस्सति, सेम्हिको सुपिणं पस्सति, देवतूपसंहारतो सुपिणं पस्सति, समुदाचिण्णतो सुपिणं पस्सति, पुब्बनिमित्ततो सुपिणं पस्सति तत्र महाराज यं पुब्बनिमित्ततो सुपिणं पस्सति तं येव सच्चं अवसेसं मिच्छा ति । — भन्ते नागसेन, यो पुब्बनिमित्ततो सुपिणं पस्सति, किं तस्स चित्तं सयं गंत्वा तं निमित्तं विचिनाति, तं वा निमित्तं चित्तस्स 15 आपाथमुपागच्छति, अञ्ञो वा आगंत्वा तस्स आरोचेतीति । — न महाराज तस्स चित्तं सयं गंत्वा तं निमित्तं विचिणाति, नापि अञ्ञो कोचि आगंत्वा तस्स आराचेति, अथ रवो तं येव निमित्तं चित्तस्स आपाथमुपागच्छति । यथा महाराज आडासो न सयं कुहिञ्चि गंत्वा छायं विचिनाति, नापि अञ्ञो कोचि छायं आनेत्वा आडासं आरोपेति, अथ रवो यतो कुतोचि छाया आगंत्वा 20 आडासस्स आपाथमुपागच्छति; एवमेव रवो महाराज न तस्स चित्तं सयं गंत्वा तं निमित्तं विचिनाति, नापि अञ्ञो कोचि आगंत्वा आरोचेति, अथ रवो यतो कुतोचि निमित्तं आगंत्वा चित्तस्स आपाथमुपागच्छतीति ।

भन्ते नागसेन, यं तं चित्तं सुपिणं पस्सति, अपि नु तं चित्तं जानातिः एवं नाम विपाको भविस्सति खेमं वा भयं वा ति । — नहि महाराज तं चित्तं 25 जानातिः एवं विपाको भविस्सति खेमं वा भयं वा ति; निमित्ते पन उप्पन्ने अञ्ञ्येसं कथेति, ततो ते अत्थं कथेन्तीति । — इंघ भंते नागसेन कारणं दस्सेहीति । — यथा महाराज सरीरे तिलका पिळका दद्दूनि उट्ठहन्ति लाभाय वा अलाभाय वा यसाय वा अयसाय वा निन्दाय वा पसंसाय वा दुक्खाय वा, अपि नु ता महाराज [तिलका] पिळका जानित्वा उप्पज्जन्तिः इमं नाम 30 मयं अत्थं निप्फादेस्सामाति । — नहि भन्ते, यादिसे ता ओकासे पिळका संभवन्ति, तत्थ ता पिळका दिस्वा नेमित्तका व्याकरोन्ति; एवं नाम विपाको भविस्सतीति । — एवमेव रवो महाराज यन्तं चित्तं सुपिणं पस्सति न तं चित्तं जानाति एवं नाम विपाको भविस्सति खेमं वा भयं वा ति; निमित्ते पन उप्पन्ने अञ्ञेसं कथेति, ततो ते अत्थं कहेन्तीति । (pp. 297—301)

35 IX from *KS*:—

कुक्षिः स्नातानुलिप्तस्य पूर्वं यस्य विशुष्यति ।
आर्द्रेषु सर्वगात्रेषु मासार्धं तस्य जीवितम् ॥ ७ ॥

× × ×

शयनं शोणिताक्तं वा तत्रापि स्कन्दतो भयम् ।
रक्तपुष्पाम्बरधरा रक्तचन्दनरूषिता ॥ १४ ॥
नृत्यते सह भूतैर्वा स्कन्दापस्मारतो भयम् ।
रक्तपद्मवनं प्राप्य धात्र्यात्मानं यदाऽर्चति ॥ १५ ॥

× × ×

कीटवृश्चिकसर्पैर्वा दष्टः स्याद्विषमृत्युकः ।
श्वभिर्दुष्टैः खरैर्वाऽपि दक्षिणां याति मुण्डितः ॥ २२ ॥
कृष्यते मृद्यते तैर्वा ज्वरस्यान्तस्तदुच्यते ।
प्रार्थितं कल्पितं दृष्टमनुभूतं श्रुतं च यत् ॥ २३ ॥

× × ×

मलिनाम्बरपुष्पाणां दर्शनं न प्रशस्यते ।
तेषामेव तु हृष्टानां शुद्धपुष्पाम्बरात्मनाम् ॥ २८ ॥

× × ×

रोदनं पतितोत्थानं रिपूणां निग्रहस्तथा ।
पङ्ककूपगुहाभ्यश्च समुत्तारोऽध्वनस्तथा ॥ ३३ ॥

× × ×

इति ह स्माह भगवान् कश्यपः ॥

(pp. 59—61)

X From *CS*:—

मक्षिकाश्चैव यूकाश्च दंशाश्च मशकैः सह ।
निरसाद्‌पसर्पन्ति जन्तोः कायान्मुमूर्षतः ॥ २१ ॥
अत्यर्थरसिकं कायं कालपक्वस्य मक्षिकाः ।
अपि स्नातानुलिप्तस्य भृशमायान्ति सर्वशः ॥ २२ ॥

(द्वितीयोऽध्यायः)

तस्य चेदुच्छ्‌वासोऽतिदीर्घोऽतिह्रस्वो वा स्यात् परासुरिति विद्यात् । तस्य चेद्दन्ताः परिकीर्णाः श्वेता जातशर्कराः स्युः, परासुरिति विद्यात् । .... तस्य चेन्नखा वीतमांसशोणिताः पक्वजाम्बववर्णाः स्युः परासुरिति विद्यात् । अथास्याङ्गुलीरायच्छेत्; तस्य चेदङ्गुलय आयम्यमाना न स्फुटेयुः परासुरिति विद्यात् ॥ ६ ॥ (तृतीयोऽध्यायः)

संवृत्याङ्गुलिभिः कर्णौ ज्वालाशब्दं य आतुरः ।
न शृणोति गतासुं तं बुद्धिमान् परिवर्जयेत् ॥ २० ॥

(चतुर्थोऽध्यायः)

श्वभिरुष्ट्रैः खरैर्वाऽपि याति यो दक्षिणां दिशम् ।
स्वप्ने यक्ष्माणमासाद्य जीवितं स विमुञ्चति ॥ ८ ॥

× × ×

इन्द्रचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम् ।
पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ॥ ३५ ॥

× × ×

रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणां दिशम् ।
दारुणामटवीं स्वप्ने कपियुक्तेन याति वा ॥ ३७ ॥

(पञ्चमोऽध्यायः)

ज्योत्स्नायामातपे दीपे सलिलादर्शयोरपि ।
अङ्गेषु विकृता यस्यछाया प्रेतस्तथैव सः ॥ ४ ॥
छिन्ना भिन्नाऽऽकुलाछाया हीना वाऽप्यधिकाऽपि वा ।
नष्टा तन्वी द्विधा छिन्ना विकृता विशिरा च या ॥ ५ ॥
एताश्चान्याश्च याः काश्चित् प्रतिच्छाया विगर्हिताः ।
सर्वा मुमूर्षतां ज्ञेया न चेल्लक्ष्यनिमित्तजाः ॥ ६ ॥
संस्थानेन प्रमाणेन वर्णेन प्रभया तथा ।
छाया विवर्तते यस्य स्वस्थोऽपि प्रेत एव सः ॥ ७ ॥
संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च सा ।
मध्यमल्पं महच्चोक्तं प्रमाणं त्रिविधं नृणाम् ॥ ८ ॥
प्रतिप्रमाणसंस्थाना जलादर्शातपादिषु ।
छाया या सा प्रतिच्छाया छाया वर्णप्रभाश्रया ॥ ९ ॥

× × ×

प्रकूजति प्रश्वसिति शिथिलं चातिसार्यते ।
बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ॥ २४ ॥

(सप्तमोऽध्यायः)

ग्लायते नासिकावंशः पृथुत्वं यस्य गच्छति ।
अशूनः शूनसंकाशः प्रत्याख्येयः स जानता ॥ १० ॥

(अष्टमोऽध्यायः)

शरीरकंपः संमोहो गतिर्वचनमेव च ।
मत्तस्येवोपलभ्यन्ते यस्य मासं न जीवति ॥ १० ॥

× × ×

अहास्यहासी संमुह्यन् प्रलेढि दशनच्छदौ ।
शीतपादकरोच्छ्वासो यो नरो न स जीवति ॥ २० ॥

(एकादशोऽध्यायः)

चैत्यध्वजपताकानां पूर्णानां पतनानि च ।
हतानिष्टप्रवादाश्च दूषणं भस्मपांशुभिः ॥ २८ ॥
पथच्छेदो बिडालेन शुना सर्पेण वा पुनः ।
मृगद्विजानां क्रूराणां गिरो दीप्तां दिशं प्रति ॥ २९ ॥
शयनासनयानानामुत्तानानां च दर्शनम् ।
इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः ॥ ३० ॥

× × ×

ऊष्माणः प्रलयं यान्ति विश्लेषं यान्ति संधयः ।
गन्धा विकृतिमायान्ति भेदं वर्णस्वरौ तथा ॥ ५१ ॥
वैवर्ण्यं भजते कायः कायच्छिद्रं विशुष्यति ।
धूमः संजायते मूर्ध्नि दारुणाख्यश्च चूर्णकः ॥ ५२ ॥

× × ×

दध्यक्षतद्विजातीनां वृषभाणां नृपस्य च ।
रत्नानां पूर्णकुम्भानां सितस्य तुरगस्य च ॥ ७१ ॥
सुरध्वजपताकानां फलानां यावकस्य च ।
कन्यापुंवर्धमानानां बद्धस्यैकपशोस्तथा ॥ ७२ ॥
पृथिव्या उद्धृतायाश्च वह्नेः प्रज्वलितस्य च । 5
मोदकानां सुमनसां शुक्लानां चन्दनस्य च ॥ ७३ ॥
मनोज्ञस्यान्नपानस्य पूर्णस्य शकटस्य च ।
नृभिर्धेन्वाः सवत्साया वडवायाः स्त्रियास्तथा ॥ ७४ ॥
जीवञ्जीवकसिद्धार्थसारसप्रियवादिनाम् ।
हंसानां शतपत्राणां चाषाणां शिखिनां तथा ॥ ७५ ॥ 10
मत्स्याजद्विजशङ्खानां प्रियङ्गूनां घृतस्य च ।
रुचकादर्शसिद्धार्थरोचनानां च दर्शनम् ॥ ७६ ॥
गन्धः सुरभिर्वर्णश्च सुशुक्लो मधुरो रसः ।
मृगपक्षिमनुष्याणां प्रशस्ताश्च गिरः शुभाः ॥ ७७ ॥
छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः । 15
भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिस्वनाः ॥ ७८ ॥
वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।
पथि वेश्मप्रवेशे तु विद्यादारोग्यलक्षणम् ॥ ७९ ॥

× × ×

गृहप्रासादशैलानां नागानामृषभस्य च ।
हयानां पुरुषाणां च स्वप्ने समधिरोहणम् ॥ ८२ ॥ 20
सोमार्काग्निद्विजातीनां गवां नृणां पयस्विनाम् ।
अर्णवानां प्रतरणं वृद्धिः संबाधनिःसृतिः ॥ ८३ ॥
स्वप्ने देवैः सपितृभिः प्रसन्नैश्चाभिभाषणम् ।
दर्शनं शुक्लवस्त्राणां ह्रदस्य विमलस्य च ॥ ८४ ॥
मांसमत्स्यविषामेध्यच्छत्रादर्शपरिग्रहः । 25
स्वप्ने सुमनसां चैव शुक्लानां दर्शनं शुभम् ॥ ८५ ॥
अश्वगोरथयानं च यानं पूर्वोत्तरेण च ।
रोदनं पतितोत्थानं द्विषतां चावमर्दनम् ॥ ८६ ॥

(द्वादशोऽध्यायः)

(इन्द्रियस्थानम्—pp. 353-375) 30

XI From *SS*:—

सुहृदो यांश्च पश्यन्ति व्याधितो वा स्वयं तथा ।
स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्दभैः ॥ ५५ ॥
वराहैर्महिषैर्वाऽपि यो यायाद्दक्षिणामुखः ।
रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्धजा ॥ ५६ ॥ 35

× × ×

पिबेन्मधु च तैलं च यो वा पङ्केऽवसीदति ।
पङ्कप्रदिग्धगात्रो वा प्रनृत्येत् प्रहसेत्तथा ॥ ५९ ॥

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पतनं तारकादीनां प्रणाशं दीपचक्षुषोः ।
यः पश्येद्देवतानां वा प्रकम्पमवनेस्तथा ॥ ६३ ॥
यस्य छर्दिर्विरेको वा दशनाः प्रपतन्ति वा ।
शाल्मलीं किंशुकं यूपं वल्मीकं पारिभद्रकम् ॥ ६४ ॥

× × ×

5 समिद्धमग्निं साधूंश्च निर्मलानि जलानि च ।
पश्येत् कल्याणलाभाय व्याधेरपगमाय च ॥ ७६ ॥
मांसं मत्स्यान् स्रजः श्वेता वासांसि च फलानि च ।
लभेत धनलाभाय व्याधेरपगमाय च ॥ ७७ ॥

(नवविंशतितमोऽध्यायः)

10 XII From *VS*:—

क्रोष्टुकोलकहारीतकाककोकर्क्षपिङ्गलाः ।
कपोतरुदिताक्रन्दक्रूरशब्दाश्च याम्यतः ॥ २१ ॥
गोशशक्रौञ्चलोमाशहंसोत्क्रोशकपिञ्जलाः ।
बिडालोत्सववादित्रगीतहासाश्च वारुणाः ॥ २२ ॥
15 शतपत्रकुरङ्गाखुमृगैकशफकोकिलाः ।
चाषशल्यकपुण्याहघण्टाशंखरवा उदक् ॥ २३ ॥

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शिवा श्यामा रला छुच्छुः पिङ्गला गृहगोधिका ।
सूकरी परपुष्टा च पुन्नामानश्च वामतः ॥ ३७ ॥
स्त्रीसंज्ञा भासभषककपिश्रीकर्णछिक्कराः ।
20 शिखिश्रीकण्ठपिप्पीकरुरुश्येनाश्च दक्षिणाः ॥ ३८ ॥

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रुतकीर्तनदृष्टेषु भारद्वाजाजबर्हिणः ।
धन्या नकुलचाषौ च सरटः पापदोऽग्रतः ॥ ४१ ॥

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श्रेष्ठे हयसिते प्राच्यां शवमांसे च दक्षिणे ।
कन्यका दधिनी पश्चादुदग्गोविप्रसाधवः ॥ ४५ ॥

25 (षडशीतितमोऽध्यायः)

XIII From *YS'*:—

प्रतिपद्दिवसे कालचक्रज्ञानाय शौचवान् ।
आत्मनो दक्षिणं पाणिं शुक्लं पक्षं प्रकल्पयेत् ॥ १२९ ॥
30 अधोमध्योर्ध्वपर्वाणि कनिष्ठांगुलिकानि तु ।
क्रमेण प्रतिपत्षष्ठ्येकादशीः कल्पयेत्तिथीः ॥ १३० ॥
अवशेषांगुलीपर्वाण्यवशेषतिथीस्तथा ।
पंचमी दशमी राका पर्वाण्यंगुष्ठगानि तु ॥ १३१ ॥
वामपाणिं कृष्णपक्षतिथीस्तद्वच्च कल्पयेत् ।
ततश्च निर्जने देशे बद्धपद्मासनः सुधीः ॥ १३२ ॥

प्रसन्नः सितसंव्यानः कोशीकृत्य करद्वयम् ।
ततस्तदंतः शून्यं तु कृष्णवर्णं विचिंतयेत् ॥ १३३ ॥
उद्घाटितकरांभोजस्ततो यत्रांगुलीतिथौ ।
वीक्ष्यते कालबिंदुः स काल इत्यत्र कीर्त्यते ॥ १३४ ॥

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स्वप्ने स्वं भक्ष्यमाणं च गृध्रकाकनिशाचरैः । 5
उह्यमानं खरोष्ट्राद्यैर्यदा पश्येत्तदा मृतिः ॥ १३७ ॥

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छर्दिमूत्रपुरीषं वा सुवर्णरजतानि वा ।
स्वप्ने पश्येद्यदि तदा मासान्नवैव जीवति ॥ १४० ॥
स्थूलोऽकस्मात्कृशोऽकस्मादकस्मादतिकोपनः ।
अकस्मादतिभीरुर्वा मासानष्टैव जीवति ॥ १४१ ॥ 10

× × ×

स्वप्ने मुंडितमभ्यक्तं रक्तगंधस्रगंबरम् ।
पश्येद्याम्यां खरं यांतं स्वं योऽब्दार्धं स जीवति ॥ १५१ ॥

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इंदुमुष्णं रविं शीतं छिद्रं भूमौ रवावपि ।
जिह्वां श्यामां मुखं कोकनदाभं च यदेक्षते ॥ १५६ ॥
तालुकंपो मनःशोको वर्णोऽगेऽनेकदा यदा । 15
नाभेश्चाकस्मिकी हिक्का मृत्युर्मासद्वयात्तदा ॥ १५७ ॥
जिह्वा नास्वादमादत्ते मुहुः स्खलति भाषणे ।
श्रोत्रे न शृणुतः शब्दं गंधं वेत्ति न नासिका ॥ १५८ ॥
स्पंदेते नयने नित्यं दृष्टवस्तुन्यपि भ्रमः ।
नक्तमिंद्रधनुः पश्येत् तथोल्कापतनं दिवा ॥ १५९ ॥ 20
न च्छायामात्मनः पश्येत् दर्पणे सलिलेऽपि वा ।
अनब्दां विद्युतं पश्येत् शिरोऽकस्मादपि ज्वलेत् ॥ १६० ॥
हंसकाकमयूराणां पश्येच्च क्वापि संहतिम् ।
शीतोष्णखरमृद्वादेरपि स्पर्शं न वेत्ति च ॥ १६१ ॥
अमीषां लक्ष्मणां मध्याद्यदैकमपि दृश्यते । 25
जंतोर्भवति मासेन तदा मृत्युर्न संशयः ॥ १६२ ॥
शीते हकारे फुत्कारे चोष्णे स्मृतिगतिक्षये ।
अंगपंचकशैत्ये च स्याद्दशाहेन पंचता ॥ १६३ ॥

× × ×

स्नातमात्रस्य हृत्पादं तत्क्षणाद्यदि शुष्यति ।
दिवसे जायते षष्ठे तदा मृत्युरसंशयम् ॥ १६५ ॥ 30

× × ×

न स्वनासां स्वजिह्वां न ग्रहानामला दिशः ।
नापि सप्तर्षीन् व्योम्नि पश्यति म्रियते तदा ॥ १६७ ॥

प्रभाते यदि वा सायं ज्योत्स्नावत्यामथो निशि ।
प्रवितत्य निजौ बाहू निजच्छायां विलोक्य च ॥ १६८ ॥
शनैरुत्क्षिप्य नेत्रे स्वच्छायां पश्येत्ततोऽम्बरे ।
न शिरो दृश्यते तस्यां यदा स्यान्मरणं तदा ॥ १६९ ॥
5 नेक्ष्यते वामबाहुश्चेत् पुत्रदारक्षयस्तदा ।
यदि दक्षिणबाहुर्नेक्ष्यते भ्रातृक्षयस्तदा ॥ १७० ॥
अदृष्टे हृदये मृत्युरुदरे च धनक्षयः ।
गुह्ये पितृविनाशस्तु व्याधिरूरुयुगे भवेत् ॥ १७१ ॥
अदर्शने पादयोश्च विदेशगमनं भवेत् ।
10 अदृश्यमाने सर्वांगे सद्यो मरणमादिशेत् ॥ १७२ ॥

× × ×

महानसे तथा शय्यागारे काकाः क्षिपंति चेत् ।
चर्मास्थिरज्जुं केशान् वा तदासन्नैव पंचता ॥ १८७ ॥
अथवोपश्रुतेर्विद्याद्विद्वान् कालस्य निर्णयम् ।
प्रशस्ते दिवसे स्वप्नकाले शस्तां दिशं श्रितः ॥ १८८ ॥
15 पूत्वा पंच नमस्कृत्याचार्यमंत्रेण वा श्रुती ।
गेहाच्छन्नश्रुतिर्गच्छेच्छिल्पिचत्वरभूमिषु ॥ १८९ ॥
चंदनेनार्चयित्वा क्ष्मां क्षिप्त्वा गंधाक्षतादि च ।
सावधानस्ततस्तत्रोपश्रुतेः शृणुयाद् ध्वनिम् ॥ १९० ॥
अर्थांतरापदेश्यश्च सरूपश्चेति स द्विधा ।
20 विमर्शगम्यस्तत्राद्यः स्फुटोक्तार्थोऽवरः पुनः ॥ १९१ ॥
यथैष भवनस्तंभः पंचषड्भिरयं दिनैः ।
पक्षैर्मासैरथो वर्षैर्भंक्ष्यते यदि वा न वा ॥ १९२ ॥
मनोहरतरश्चासीत् किं त्वयं लघु भंक्ष्यते ।
अर्थांतरापदेश्यः स्यादेवमादिरुपश्रुतिः ॥ १९३ ॥
25 एषा स्त्री पुरुषो वासौ स्थानादस्मान्न यास्यति ।
दास्यामो न वयं गंतुं गंतुकामो न चाप्ययम् ॥ १९४ ॥
विद्यते गंतुकामोऽयमहं च प्रेषणोत्सुकः ।
तेन यास्यत्यसौ शीघ्रं स्यात्सरूपेत्युपश्रुतिः ॥ १९५ ॥
कर्णोद्घाटनसंजातोपश्रुत्यंतरमात्मनः ।
30 कुशलाः कालमासन्नमनासन्नं च जानते ॥ १९६ ॥
शनिः स्याद्यत्र नक्षत्रे तद्दातव्यं मुखे ततः ।
चत्वारि दक्षिणपाणौ त्रीणि त्रीणि च पादयोः ॥ १९७ ॥
चत्वारि वामहस्ते तु क्रमशः पंच वक्षसि ।
त्रीणि शीर्षे दृशोर्द्वे द्वे गुह्य एकः शनौ नरे ॥ १९८ ॥
35 निमित्तसमये तत्र पतितं स्थापनाक्रमात् ।
जन्मर्क्षं नामऋक्षं वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥
दृष्टं श्लिष्टं ग्रहैर्दुष्टैः सौम्यैरप्रेक्षितायुतम् ।
सज्जस्यापि तदा मृत्युः का कथा रोगिणः पुनः ॥ २०० ॥

पृच्छायामथ लग्नास्ते चतुर्थदशमस्थिताः ।
ग्रहाः क्रूराः शशी षष्ठाष्टमश्चेत् स्यात्तदा मृतिः ॥ २०१ ॥
पृच्छायाः समये लग्नाधिपतिर्भवति ग्रहः ।
यदि वास्तमितो मृत्युः सज्जस्यापि तदा भवेत् ॥ २०२ ॥
लग्नस्थश्चेच्छशी सौरिर्द्वादशे नवमः कुजः । 5
अष्टमोऽर्कस्तदा मृत्युः स्याच्चेन्न बलवान् गुरुः ॥ २०३ ॥
रविः षष्ठस्तृतीयो वा शशी च दशमस्थितः ।
यदा भवति मृत्युः स्यात्तृतीये दिवसे तदा ॥ २०४ ॥
पापग्रहाश्चेदुदयात्तुर्ये वः द्वादशेऽथवा ।
दिशंति तद्विदो मृत्युः तृतीये दिवसे तदा ॥ २०५ ॥ 10
उदये पंचमे वापि यदि पापग्रहो भवेत् ।
अष्टभिर्दशभिर्वा स्याद्दिवसैः पंचता ततः ॥ २०६ ॥
धनुर्मिथुनयोः सप्तमयोर्यद्यशुभग्रहाः ।
तदा व्याधिर्मृतिर्वा स्याज्ज्योतिषामिति निर्णयः ॥ २०७ ॥

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सूर्योदयक्षणे सूर्यं पृष्ठे कृत्वा ततः सुधीः । 15
स्वपरायुर्विनिश्चेतुं निजच्छायां विलोकयेत् ॥ २११ ॥
पूर्णां छायां यदीक्षेत तदा वर्षं न पंचता ।
कर्णाभावे तु पंचत्वं वर्षैर्द्वादशभिर्भवेत् ॥ २१२ ॥
हस्तांगुलीस्कंधकेशपार्श्वनासाक्षये क्रमात् ।
दशाष्टसप्तपंचत्र्येकवर्षैर्मरणं भवेत् ॥ २१३ ॥ 20
षण्मासैर्म्रियते नाशे शिरसश्चिबुकस्य वा ।
ग्रीवानाशे तु मासेनैकादशाहेन दृक्क्षये ॥ २१४ ॥
सच्छिद्रे हृदये मृत्युर्दिवसैः सप्तभिर्भवेत् ।
यदि च्छायाद्वयं पश्येद्यमपार्श्वं तदा व्रजेत् ॥ २१५ ॥

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अनया विद्ययाष्टाग्रशतवारं विलोचने । 25
स्वच्छायां चाभिमंत्र्यार्कं पृष्ठे कृत्वारुणोदये ॥ २१८ ॥
परच्छायां परकृते स्वच्छायां स्वकृते पुनः ।
सम्यक् तत् कृतपूजः सन्नुपयुक्तो विलोकयेत् ॥ २१९ ॥
संपूर्णां यदि पश्येत्तामावर्षं न मृतिस्तदा ।
क्रमजंघाजान्वभावे त्रिद्व्येकाब्दैर्मृतिः पुनः ॥ २२० ॥ 30
उरोरभावे दशभिर्मासैर्नश्येत्कटेः पुनः ।
अष्टाभिर्नवभिर्वापि तुंदाभावे तु पंचभिः ॥ २२१ ॥
ग्रीवाभावे चतुस्त्रिद्व्येकमासैर्म्रियते पुनः ।
कक्षाभावे तु पक्षेण दशाहेन भुजक्षये ॥ २२२ ॥
दिनैः स्कंधक्षयेऽष्टाभिश्चतुर्याम्या तु हृत्क्षये । 35
शीर्षाभावे तु यामाभ्यां सर्वाभावे तु तत्क्षणात् ॥ २२३ ॥

एवमाध्यात्मिकं कालं विनिश्चेतुं प्रसंगतः ।
बाह्यस्यापि हि कालस्य निर्णयः परिभाषितः ॥ २२४ ॥

(पञ्चमप्रकाशः)

XIV From *YR*:—

यामलात्—
शुष्कास्यः श्यामकोष्ठोऽप्यसितरदततिः शीतनासाग्रदेशः
शोणाक्षश्चैकनेत्रो लुलितकरपदः श्रोत्रपातित्ययुक्तः ।
शीतश्वासोऽथ चोष्णश्वसनसमुदयः शीतगात्रप्रकम्पः
सोद्वेगो निष्प्रपञ्चः प्रभवति मनुजः सर्वथा मृत्युकाले ॥

(पृष्ठ. ६)

अथ कालज्ञानम्
अभ्रैर्लक्षितलक्ष्मणेन पयसा पूर्णेन्दुना भानुना
पूर्वादक्षिणपश्चिमोत्तरदिशां षट्त्रिद्विमासैककम् ।
छिद्रं पश्यति चेत्तदा दशादिनं धूमाकृतिं पञ्चमे
ज्वालां पश्यति सद्य एव मरणं कालोचितज्ञानिनाम् ॥ १ ॥
अरुन्धतीं ध्रुवं चैव विष्णोस्त्रीणि पदानि च ।
आयुर्हीना न पश्यन्ति चतुर्थं मातृमण्डलम् ॥ २ ॥
अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमेव च ।
विष्णुस्तु भ्रूद्वयोर्मध्यो भ्रूद्वयं मातृमण्डलम् ॥ ३ ॥
नासाग्रं भ्रूयुगं जिह्वां मुखं चैव न पश्यति ।
कर्णघोषं न जानाति स गच्छेद्यममन्दिरम् ॥ ४ ॥
नवभ्रूः पञ्चचक्षुश्च सप्तकर्णस्त्रिनासिका ।
जिह्वां च दिनमेकं तु कालचिह्नं दिने दिने ॥ ५ ॥
अकस्माच्च भवेत्स्थूलो ह्यकस्माच्च कृशो भवेत् ।
अकस्मादन्यथाभावः षण्मासैश्च विनश्यति ॥ ६ ॥

× × ×

रात्रौ दाहोऽभितपति दिवा जायते शीतलत्वं
कण्ठे श्लेष्मा विरसवदनं कुङ्कुमाकारनेत्रं ।
जिह्वा कृष्णा वहति च सदा स्थूलसूक्ष्मा च नाडी
तद्भैषज्यं स्मरणमधुना रामरामेति नाम्नः ॥ ९ ॥

इति कालज्ञानम् ॥

(पृष्ठ. ७)

XV From *KJ*:—

हृदयं नाभिनासा च पाणिपादौ च शीतलौ ।
शिरस्तापो भवेद्यस्य तस्य मृत्युर्भविष्यति ॥ ३९ ॥

× × ×

अंगकंपो गतिभंगो(?)वर्णभ्रावर्तमेव च ।
गंधं स्वादं न जानाति स गच्छेद्यमशासने ॥ ४१ ॥

× × ×

लक्ष्मं(sic) लक्ष्मण(sic)लक्ष्मणेन पयसा भानोः प्रभामण्डलम्
क्षीणं दक्षिणपश्चिमोत्तरपरः षड्द्वित्रिमासैककम् ।
मध्ये छिद्रगतं भवेद्दशदिनं धूम्राकुले तद्दिनम्
सर्वैः परिभाषितं स्फुटतरं आयुःप्रमाणं ध्रुवम् ॥ ५६ ॥
भरणी च मघा पूर्वा कृत्तिका हस्त(sic)विद्यते ।
शतभिषार्द्रा च विज्ञेया एते नक्षत्र(sic)मृत्युदाः ॥ ५७ ॥

(*KJ* = कालज्ञानाख्यं शंभुनाथकृतमप्रकटपुस्तकम् । Baroda Oriental Institute, MSS Library, Acc. No. 9726. Subject वैद्यक. The MS is very corrupt).

XVI From *DS*:—

अथ स्वप्नविचारः ॥ स्वप्नो द्विविधः । इष्टफलोऽनिष्टफलश्चेति । तत्र सामान्यत इष्टफलो यथाः— नदीसमुद्रतरणमाकाशगमनं तथा । ग्रहनक्षत्रमार्तंडचंद्रमंडल-दर्शनम् ॥ हर्म्यस्यारोहणं चैव प्रासादशिरसोऽपि वा । स्वप्ने च मदिरापानं वसामांसस्य भक्षणम् ॥ कृमिविष्ठानुलेपश्च रुधिरेणाभिषेचनम् । भोजनं दधिभक्तस्य श्वेतवस्त्रा-नुलेपनम् ॥ रत्नान्याभरणादीनि स्वप्ने दृष्ट्वा प्रसिद्ध्यति । देवताविप्रपृथ्वीशान्प्रशस्ता-भरणांगनाः ॥ वृषेभपर्वतक्षीरिफलिवृक्षाधिरोहणम् । दर्पणामिषमाल्यार्ति शुक्लपुष्पां-बराश्रितान् । द्रष्टुः स्वप्नेऽर्थलाभः स्याद्व्याधिमोक्षश्च जायते ॥

अथानिष्टफलः ॥ दुष्टं किंशुकवल्मीकपारिभद्राधिरोहणम् । तैलकार्पास-पिण्याकलोहप्राप्तिर्विपत्तये ॥ विवाहकरणं स्वप्ने रक्तस्रग्वस्त्रधारणम् । स्रोतसाहरणं नेष्टं पक्वमांसस्य भोजनम् ॥ आदित्यस्याथ चंद्रस्य निष्प्रभस्यावलोकनम् । नक्षत्रादेश्च पातश्च स्वप्ने मरणशोककृत् ॥ अशोककरवीरपलाशानां पुष्पितानां स्वप्ने दर्शने शोकः नौकारोहणे प्रवासः रक्तवस्त्रगंधधारिण्याः स्त्रिया आलिंगने मृत्युः घृततैलादि-नाऽभ्यंगे व्याधिः केशदंतपाते धननाशः पुत्रशोको वा खरोष्ट्रमहिषैर्याने तद्युक्तरथा-रोहणे वा मृत्युः कर्णनासाकरादिच्छेदे पंकमज्जने तैलाभ्यंगे विषभक्षणे प्रेतालिंगने नलदमालिनो दिगंबरस्य याने कृष्णपुरुषदर्शने च मृत्युः ॥

अथ जागृतावनिष्टानि ॥ अरुंधतीं ध्रुवं चैव नभोमंदाकिनीं तथा । स्वनासाग्रं च चंद्रांकमायुर्हीनो न पश्यति ॥ पांसुपंकादिषु न्यस्तं चरणं खंडितं यदि । स्नानांबुलिप्त-गात्रस्य यस्यास्यं प्राक् प्रशुष्यति । गात्रेष्वार्द्रेषु सर्वेषु सूर्यादिद्वयदर्शनम् ॥ स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । पिहिते कर्णयुगले यस्य घोषानुपश्रुतिः ॥ अदर्शनं स्वशिरसः प्रतिबिंबे जलादिषु । छिद्रप्रतीतिश्छायायां स चिरं नैव जीवति ॥

यस्तु पश्यति वै स्वप्ने राजानं कुंजरं हयम् । सुवर्णं वृषभं गवां कुटुंबं तस्य वर्धते ॥ वृषं वाऽऽरुह्य तत्रस्थस्य आगरे धनाप्तिः श्वेतसर्पेण दक्षिणभुजदंशे दशदिने सहस्रधनलाभः जलस्थस्य वृश्चिकोरगग्रासे जयपुत्रधनानि प्रासादशैलारोहणे समुद्रतरणे राज्यं तडागमध्ये पद्मपत्रेषु घृतपायसभोजने राज्यं बलाकाकुक्कुटी-क्रौंचीदर्शने भार्याप्राप्तिः निगडैर्बंधे बहुपाशबंधे वा पुत्रधनादीनि ॥ आसने शयने याने

शरीरे वाहने गृहे। ज्वलमाने विबुध्येत तस्य श्रीः सर्वतोमुखी ॥ सूर्यचंद्रमंडलदर्शने रोगिणो रोगनाशोऽन्यस्य धनं सुरारुधिरयोः पाने विप्रस्य विद्या शूद्रादेर्धनं शुक्लांबरगंधधारिण्या सुभगस्त्रियाऽऽलिंगने संपत्तिः छत्रपादुकोपानहखड्गलाभे धनं वृषभयुक्तरथारोहणे धनं दधिलाभे वेदाप्तिः दधिपयःपाने घृतलाभे च यशः घृतभक्षणे क्लेशः अंत्रैर्वेष्टने राज्यं मनुष्यस्य चरणमांसभक्षणे शतं लाभः बाहुभक्षणे सहस्रं शीर्षमांसभक्षणे राज्यं वा सहस्रधनं वा सफेनक्षीरपाने सोमपाने गोधूमदर्शने धनलाभः यवदर्शने यज्ञः गौरसर्षपदर्शने लाभः ॥ नागपत्रं लभेत्स्वप्ने कर्पूरागमनं तथा। चंदनं पांडुरं पुष्पं तस्य श्रीः सर्वतोमुखी ॥ सर्वाणि शुक्लान्यतिशोभनानि कार्पासभस्मौदनतक्रवर्ज्यम्। सर्वाणि कृष्णान्यतिनिंदितानि गोहस्तिदेवद्विजवाजिवर्ज्यम् ॥ स्वप्नस्तु प्रथमे यामे वत्सरांते फलप्रदः। द्वितीयेऽष्टमासैः तृतीये त्रिमासांते चतुर्थे यामे मासांते अरुणोदये दशाहांते सूर्योदये सद्यःफलः ॥

(pp. 388, 389)

रिष्टसमुच्चयस्थगाथार्धानां वर्णानुक्रमसूची ।

(पू = पूर्वार्धं; उ = उत्तरार्धं; अ = प्रथमचरण; आ = द्वितीय-चरण; इ = तृतीयचरण; ई = चतुर्थचरण)

N. B. The figures on the right indicate the numbers of the stanzas.

रिष्टसमुच्चयगतशब्दानां वर्णानुक्रमसूची ।

N. B. The figures on the right indicate the numbers of the stanzas.

परिशिष्टान्तर्गतविषयाणां वर्णानुक्रमसूची ।

N. B. Numerals in deep black indicate the numbers of the pages and those in black the numbers of the lines.

'संवेगरंगशाला'गतायुर्ज्ञानाधिकारवर्णितविषयाणां वर्णानुक्रमसूची ।

N. B. Figures in deep black indicate the numbers of the pages of the Introduction and the remaining figures indicate the numbers of the stanzas.

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N. B. Numerals in deep black indicate the numbers of the pages of the Introduction, and those in ordinary types following the numerals in deep black indicate the numbers of the lines. T denotes English Translation; N, Notes and fn, footnote.

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